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MORLEY

ANCIENT AND MODERN

BY

WILLIAM SMITH

F. S. A. S.

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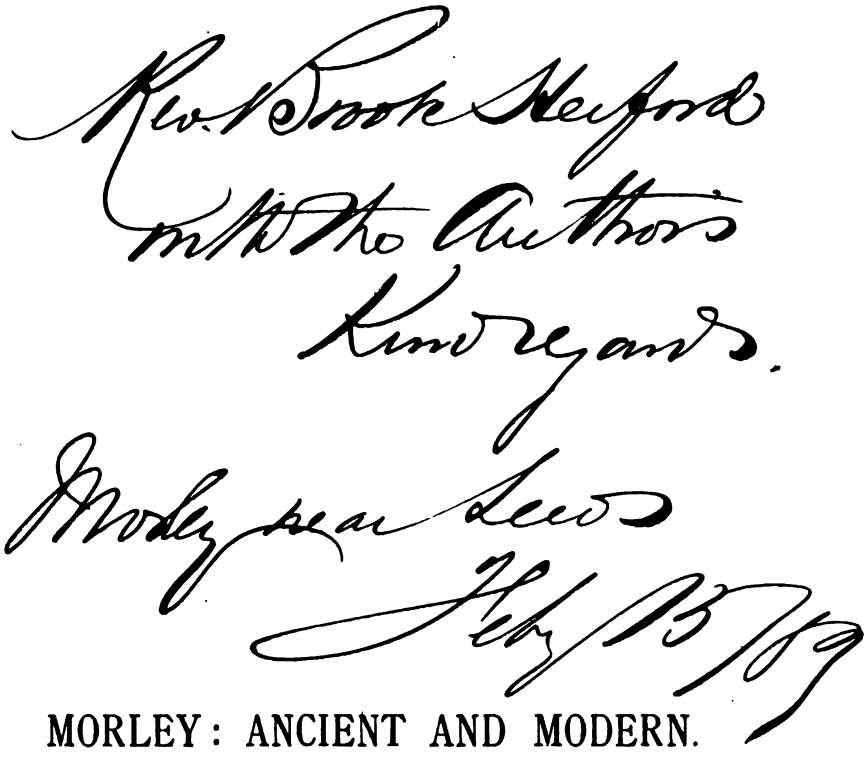

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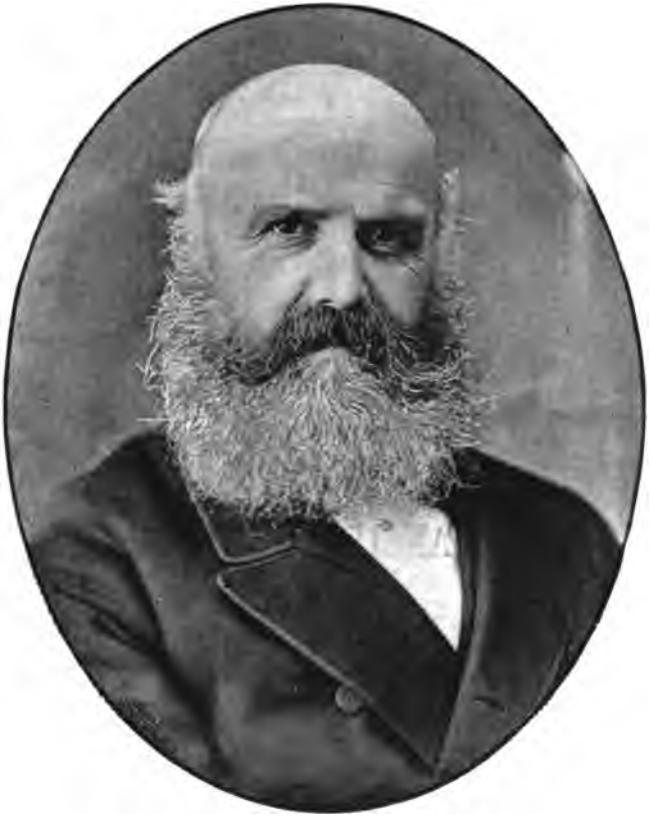

Yours very truly
William Smith

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MORLEY: ANCIENT AND MODERN.

By WILLIAM SMITH, F.S.A.S.,

EDITOR OF "OLD YORKSHIRE."

WITH ONE HUNDRED AND THIRTY ILLUSTRATIONS, AND INDEX.

And Reminiscence deftly trips
Them and "old times" between,
And tempts their conversation-lips
With memories sweet and keen.

WILL CARLETON.

Home of our childhood! how affection clings
And hovers round thee with her seraph wings!
Dearer thy hills, though clad in autumn brown,
Than fairest summits which the cedars crown!

OLIVER WENDELL HOLMES.

London:
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TO THE

WORSHIPFUL THE MAYOR,

(Ald. Joseph Schofield);

TO THE

ALDERMEN, COUNCILLORS, AND BURGESSES

OF THE

NEWLY-CREATED BOROUGH OF MORLEY,

AND TO

THE PEOPLE OF MORLEY,

BOTH AT HOME AND ABROAD,

THIS ILLUSTRATED HISTORY OF THEIR NATIVE PLACE,

Is Dedicated,

BY THEIR

WELL-WISHER AND FELLOW-TOWNSMAN,

THE AUTHOR.

OSBORNE HOUSE, MORLEY,
May-Day, 1886.

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ENTERED AT STATIONERS' HALL.

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THE volume herewith presented to the reader is a sequel or companion to the two previous works of the author, on the history of his native town. The "Rambles about Morley," and "The History and Antiquities of Morley," published respectively in 1866 and 1876, have distinctive features of their own; and it is hoped that this History (written in 1886) will be found to possess a freshness which will insure for it a welcome perusal, not only by those who have read the previous volumes, but also by others who would like to have a description, in greater detail, of village life in the West Riding of Yorkshire, in the early years of the present century.

It would be an act of presumption on my part to send forth this volume, were I unable to record anything further regarding our ancient town than already appears in print; but in gathering material for this work, I have found much new and valuable matter, which adds to our previous knowledge respecting the place and people in bygone days.

Our town has not been "at a standstill" during the last one hundred years. Indeed, if some Morley Rip Van Winkle were just emerging, not from a twenty years' but a century's sleep, and were to seek his old haunts, he would miss nearly all the ancient landmarks; would find that the old buildings, which in his day were the homes of his neighbours, had been all swept away; and would enquire, all but in vain, for the descendants of his former friends and acquaintances.

Morley, therefore, having obeyed the law of progression, and changed from village to town, with a Mayor and Corporation, it has seemed to me a fitting opportunity to bring the history of the place

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down to the period when it is starting upon a fresh career, so far as regards its local government and social standing. There is a wide gap between the time—five hundred years ago—when Morley contained ninety-five inhabitants, to the present day, when it has become a parliamentary division, and a municipal borough, with a population of eighteen thousand souls; and an account of the steps by which it has been raised to this position cannot fail to possess great interest for thoughtful readers.

With regard to the help I have received in the preparation of this volume, I gladly take this opportunity of recording my sincere thanks to the following gentlemen. For original drawings, I am indebted to Walter Hanstock, Esq., A.R.I.B.A., of Batley, whose spirited sketchings of Howley cannot fail to prove interesting; also, to Mr. Walter Crawshaw, of Dewsbury, whose pen-and-ink touches of village character will be found to be true to the life; and to Mr. William Scruton, of Bowling. To Mr. John William Knight, of Bradford, I am likewise indebted for gratuitous artistic labour. For the loan of blocks, which add much to the attractiveness of the volume, I am under obligations to Llewellynn Jewitt, Esq., F.S.A., of Derby, editor of *The Reliquary;* to Mr. William Andrews, of Hull, editor and author of many interesting works; and to Mr. William Cudworth, author of "Round about Bradford." The whole page views of ancient and modern buildings in Morley are reproductions, from photographs taken by Mr. J. Firth, photographer, Morley.

Though deeply conscious of many defects and shortcomings in the execution of my task, I yet indulge the hope that the volume may be the means of perpetuating the memory of many persons and circumstances associated with the history of Morley in both ancient and modern times, and that, throughout its pages, the stranger as well as the resident may gather some items of useful information.

Osborne House, Morley, near Leeds,
May-Day, 1886. W. S.

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CHAPTER I.

Early History of Yorkshire—Homes of the Britons—The Romans in Morley—The "Street"—Discovery of Bronze Weapons—With the Normans—Morley in Domesday Book—The Plantagenet Period—Social Condition of the People—Poll Tax List—Significance of Names—Traits of Character—The Subsidy Roll—Phases of Village Life—Sir John Savile—The Commonwealth Era—Heywood's Notices of Morley—The Hearth or Chimney Tax—Morley Contributors ... ... 1—18

CHAPTER II.

The Farnley Wood Plot—Major Greathead and the Morley Conspirators—Captain Thomas Oates—Collapse of the Plot—Defence of the Plotters—Objects sought by the Conspirators—Trial and Condemnation of the Plotters ... ... 19—24

CHAPTER III.

The Morley Wapentake—Sheriff's Tourne Court—Morley the Capital of the "Hundred"—Extracts from Sessions Rolls—Sir Michael Wentworth's Regiment and the Morley Contingent—Land Tax, 1692—Morley Town's Book, 1751—The Overseer: his Duties and Responsibilities—Some Morley Worthies—The Apprenticeship System—The Constable—Morley the Head of a Constabulary Division in 17th Century—The Ducking Stool—The Brank—The Stocks—The Dog Whipper—"Whindow Peeping"—Ancient Customs—The Village Watchman ... ... 26—55

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CHAPTER IV.

The Surveyor of Highways—Drinking Customs in the Olden Time —Ancient Modes of Locomotion—The "Bell-Horses" in Morley— Accommodation Roads—Roller Waggons—The Old Coaching Days— The Village Carrier—Railway Facilities—The Pinder and Bye-law Man—Perambulation of the Boundaries ... ... 56—67

CHAPTER V.

Morley Fifty Years Ago—Curious Reminiscences—Antiquated Customs— A Ramble round and about the Village—The Nelson's Arms Inn, with Notices of Public-house Signs and Tavern Life—St. Peter's Church—The Lodge—Coal-Mining in Olden Times—Dean Wood and its Swinish Associations—The Old White Swan—The Lords of Morley— Gore Well—Quakers' Burial Ground—The Cemetery—The Old Angel Inn and its Brave Landlord ... ... 68—94

CHAPTER VI.

A Bit of Old Morley—Home Life Fifty Years Ago—A Typical Morley Home—Description of Exterior and Interior—Furniture and Fittings— Decorations —Farm Houses of the Period—The Dress of the People 95—118

CHAPTER VII.

Amusements—Archery, Football, Cricket, Knur and Spell, etc.—Ancient Customs connected with Christmas, New Year's Day, Valentine Day, Shrovetide, May Day, Whitsuntide, etc.—Music in Morley—Some Musical Enthusiasts—Curious Customs—Riding the Stang - Pack-Sheeting—The Henpecked Club—Funeral Customs ... ... 119—150

CHAPTER VIII.

Bruntcliffe—Mission Church—Scholecroft—Ancient Corn Mill—Parr's Mill— Discovery of Mungo - Lady Anne's Well—Howley Hall—Nevison the Highwayman at Howley—The Stone Trade in Morley—Cross Hall—Mrs Fletcher's Memorial Chapel—Cross Hall Board School —Education in Morley—Dames' Schools—Benefit Societies—Stump Cross .. .. 151—176

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CHAPTER IX.

Political Life in Morley - The Morley Division—Return of First M.P.—Five Ancient Hamlets—Bridge Street—The Village Carrier—The Temperance Movement in Morley—Agriculture in the Olden Time—Ratten Row—The Townend, and some of its quaint Characters—Ancient Medical Prescriptions ... ... 177—187

CHAPTER X.

The Flush Pond—Cinderhill—National School—St. Paul's Church—Floral and Agricultural Society—Hungerhill—Ebenezer School and Chapel—Wesleyan Schools and Chapel—Old Preaching House—Bethel Free Church—Baptist Tabernacle—Baths and Market—Queen's Park—Zion School and Chapel—The Manor House—Co-operative Stores—The Old Parsonage—Offices of the Local Board—Grant of Charter of Incorporation—Election of First Mayor, Aldermen, and Councillors 188—212

CHAPTER XI.

St. Mary's in the Wood—Notice in Domesday Book—The Chapel of St. Nicholas—The Norman Church—The "Queer End"—Saxon Cross—Ancient Scrolls on the Walls—Copies of Inscriptions—The New Congregational Church ... ... 213—225

CHAPTER XII.

The Religious and Legal Changes at St. Mary's—Services of the Romish Church—The Puritan Form of Worship—Lease of Chapel to the Presbyterians—Notices of Trustees—Major Greathead, Captain Oates, and others—Ministers at St. Mary's—The Registers—Interesting Extracts therefrom—Studies in Etymology—St. Mary's Graveyard 226—257

CHAPTER XIII.

Mechanics' Institution—Liberal Club—Norrisson Scatcherd, F.S.A.—Nathaniel Dixon, Esq.—Low Common—The Butts—Brunswick Chapel—Pinfold—Conservative Club—Bibliography of Morley Literature - The Visitation of Cholera—Morley Hall—Rehoboth Chapel—Yew Tree House—Post Office—Wesleyan Chapel—Old House and Gateway—Concluding remarks .. .. 258—281

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CHAPTER XIV.

The Manufacturing Life of Morley—The Old Morley "Dasher"—Processes of Manufacture—Wool Sorting, Wool Scouring, Blending, Scribbling, Condensing, Spinning, Burling, Weaving, Milling, Dyeing, and Finishing—Progress of the Trade—Present Position and Prospects—The Plug Drawing Riots The Chartist Movement—Progress of the Working Classes—Chamber of Commerce—Technical School—Fire Insurance Company ... ... 282—307

General Index .. .. 308—314

List of Subscribers ... ... 315—322

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STEEL ENGRAVINGS.

I. PORTRAIT OF CHARLES GEORGE MILNES-GASKELL, J.P., D.L. To face p. 1
(*First M.P., for the Morley Division*).

II. PORTRAIT OF JOSEPH RHODES, ESQ. ... ... ,, 86
(*First Chairman of the Morley School Board*).

III. MORLEY INDUSTRIAL CO-OPERATIVE SOCIETY'S CENTRAL STORES ,, 209

IV. PORTRAIT OF ALDERMAN EDWARD STOCKWELL ... ... ,, 280

V. PORTRAIT OF SIMEON KAYE, ESQ. 306
(*First Chairman of the Morley Chamber of Commerce*).

PHOTOGRAPHS.

I. PORTRAIT OF THE AUTHOR ... ... To face Title page.
(*Editor of "Old Yorkshire"*).

II. PORTRAIT OF JOSHUA ASQUITH, ESQ., J.P. 28

III. PORTRAIT OF GEORGE WEBSTER, ESQ. 83
(*Chairman of the Morley Fire Insurance Company*).

IV. PORTRAIT OF WILLIAM DODGSHUN, ESQ. 93
(*First Chairman of the Morley Burial Board*).

V. PORTRAIT OF RICHARD BORROUGH HOPKINS, ESQ. 179
(*Solicitor and Town Clerk*).

VI. PORTRAIT OF ALDERMAN JOSEPH SCHOFIELD 212
(*First Mayor of the Borough of Morley*).

VII. PORTRAIT OF THE REV. AMBROSE SHEPHERD 249
(*Minister at St. Mary's Congregational Church*).

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WHOLE PAGE (DALLASTINT) ILLUSTRATIONS.

I. The Old Angel Inn, Bruntcliffe 92
II. A Bit of Old Morley 96
III. Male Costumes, A.D., 1836 112
IV. Female Costumes, A.D., 1836 116
V. Sharp's House, Owler's Lane 185
VI. Manor House 206
VII. St. Mary's Congregational Church 223
VIII. The Old Parsonage 236
IX. Morley House 260
X. Yew Tree House 276

WHOLE PAGE ILLUSTRATIONS.

I. Corporal Crowther's House, Banks' Hill 13
II. Page from Township Records, A.D., 1760 36
III. Autographs of Township Officials, A.D., 1750-1800 ... 40
IV. St. Peter's Church 80
V. View of Hughenden (William Holton, Esq.) 81
VI. The Woodlands (Geo. Webster, Esq.) 82
VII. The Cemetery Chapel 91
VIII. Interior of a Morley Cottage, A.D., 1836 106
IX. Cellar at Howley 160
X. Entrance to Court Yard, Howley 162
XI. Panelling in Bailiff's House, Howley... 164
XII. Bailiff's House, Howley 166
XIII. Interior of Zion Independent Chapel 204
XIV. Autographs of Trustees of St. Mary's, A.D., 1721 ... 230
XV. Autographs of Trustees of St. Mary's, A.D., 1763 232
XVI. Page of MS. Sermon by Rev. A. Hudswell 242
XVII. Ancient Tombstones 256

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OTHER ENGRAVINGS.

Specimen of Domesday Book... 6
Groat of Richard II. ... 7
Musketeer 34
Ducking Stool 45
Tumbrel and Chair 46
Morley Brank 47
The Village Stocks ... 48
Our Village Watchman ... 54
Waggon 61
Men with Dog 77
St. Peter's School 85
Springfield House 87
Dean Wood Bridge... ... 90
Earl Dartmouth 91
Tinder Box 99
Tinder Box 100
Getting a Light 101
Tallow Candle 102
Interior of Farm House ... 109
Male Costumes 114
Dress in Morley, A.D., 1816... 115
Female Costumes 116
Sam Wild 121
Sam Wild and his Dog ... 124
Hodge at Lee Fair 127
Football 128
Cricket 130
Bat and Gelstick 131
Knurs 131
Knur and Spell 132
Leap Frog 134
Boar's Head 137
Yule Log 138
Wassail Cup... 140
Choir at St. Mary's 146
A Musical Enthusiast ... 147
Riding the Stang 149
Mission Church 152
Thornfield House 154
Sharp's Spring 155
Howley Hall 159
Fireplace at Howley .. 161
Gable at Howley 167
Coat of Arms, Howley ... 167
Cross Hall 169
Mrs. Fletcher 170
Our Village Schoolmaster ... 172
Hornbook 173
Cross-keys Inn 174
Isaac Crowther, Esq. ... 184
St. Paul's Church 190
Ebenezer Chapel 192
Wesleyan Schools 196
Wesleyan Chapel 200
Tabernacle 202
Manor House 205
Arms of Salt 207
St. Mary's, A.D., 1830 ... 218
St. Mary's, A.D,. 1870 221
Chris. Nesse, M.A. ... 238
Thomas Sharp, M.A. 239
Arms of Sharp 239
The Rev. Joseph Fox 245
Professor Morris, D.D. ... 245
Autographs of Ministers... 246
The Rev. James Wonnacott... 247
The Rev. Fred. Barnes, B.A. 247
The Rev. Geo. Southey, B.A. 248
The Rev. W. E. Anderton, M.A. 248
Morley House 261
Catholic Apostolic Church ... 262
Nathaniel Dixon, Esq. ... 263
Brunswick Chapel 264
Pinfold 266
Mr. Samuel Stead 267
Morley Hall 272
The Rev. Edward Goodall ... 275
Mr. Andrew Cowburn ... 278
Old House and Gateway ... 280
Shake-willey 285
Teazer 286
Scribbler, and Condensor 288
Grinding Frame 289
Scotch Feed 289
Spinning Wheel 290
Spinning Mule 291
Hand Raising 298
Crank Mill 303

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MORLEY: ANCIENT AND MODERN.

CHAPTER I.

EARLY HISTORY OF YORKSHIRE—HOMES OF THE BRITONS—THE ROMANS IN MORLEY—THE "STREET"—DISCOVERY OF BRONZE WEAPONS—WITH THE NORMANS—MORLEY IN DOMESDAY BOOK—THE PLANTAGENET PERIOD—SOCIAL CONDITION OF THE PEOPLE—POLL TAX LIST—SIGNIFICANCE OF NAMES—TRAITS OF CHARACTER—THE SUBSIDY ROLL—PHASES OF VILLAGE LIFE—SIR JOHN SAVILE—THE COMMONWEALTH ERA—HEYWOOD'S NOTICES OF MORLEY—THE HEARTH OR CHIMNEY TAX—MORLEY CONTRIBUTORS.

IT would be an interesting item of information if we could tell our readers who were the people living in and about Morley in the earliest known times. As, however, the early history of Yorkshire itself is surrounded by such a dense atmosphere of mystery that hitherto it has eluded the efforts of the historian to pierce it fully, we need not wonder that the records of such a small and insignificant part of the county as Morley would be before the Christian era, should be altogether missing. The earliest known inhabitants of the West Riding were the Brigantes, who possessed the northern part of the country from sea to sea. They were the most powerful and numerous of the forty Celtic tribes that were living in England at the time the Romans explored Britain, B.C. 55. The Brigantes were fond of hilly

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localities, and the north and north-east of Yorkshire seems to have been the centre of their power. But Yorkshire, along with the rest of the country, presented at this time a very different appearance from what it does at the present day. There were no roads or enclosed fields, and immense forests covered the surface of the country.

JULIUS CÆSAR, in his *Commentaries*, thus speaks of the people and the country:—

> The inland part of Britain is inhabited by those who, according to the existing tradition, were the aborigines of the island; the sea-coast by those who, for the sake of plunder or in order to make war, had crossed over from among the Belgæ.....The population is very great, and the buildings are very numerous, closely resembling those of the Gauls; the quantity of cattle is considerable. For money they use copper or rings of iron of a certain weight. There is timber of every kind which is found in Gaul, except beech and fir. They deem it unlawful to eat the hare, the hen, and the goose; these animals, however, they breed for amusement. The country has a more temperate climate than Gaul, the cold being less intense, etc.

The homes of the Britons were of a very poor type of dwellings, being nothing more than circular huts made of wood or reeds; while for clothing they wore the skins of animals killed in the chase—bears, wolves, and beavers. When about to engage in war they stained their naked bodies with the juice of the woad, in order to make themselves appear still more barbarous and curious in the eyes of the civilised Romans. When the last named had made good their position in the south of England, they endeavoured to force their way northward, but for a century the wild and savage Brigantes successfully defied their arms. When Ostorius Scapula came over with an army from Rome, A.D. 43, at the instance of the Emperor Claudius, to subjugate the northmen, he was so frequently repulsed by the brave Brigantes of Yorkshire that they have a special mention in the dirge sung at the funeral procession of the Emperor, in which they are styled "the azure-armed Brigantes." In many of the other writings of the Roman historians witness is borne to the desperate resistance and invincible bravery of this tribe. The time came at length, however, when the Brigantes had to capitulate, being completely subdued by Petilius Cerealis, an able Roman commander, about A.D. 70, when, under their Roman masters, the Brigantes learned the arts of civilised life—they learnt the Latin language, and many were converted to Christianity by those Romans who had already embraced the new faith.

For four hundred years the Romans remained masters of Britain, with York as the capital of Maxima Cæsariensis, the great Roman province which comprised Yorkshire and all the country from the Tyne and the Eden on the north to the Humber and the Mersey on the south. "In the early part of the third century, York shone forth with great splendour, and it was there that the Emperor Severus held his court, while his son was in the north superintending the building of the great wall of stone from Solway Frith to the mouth of the river Tyne, A.D. 208. Severus struck coin at York, on which he designated himself

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Britannicus Maximus." Some of these coins have been found at places within a few miles from Morley, but none, so far as we are aware, have been met with in our village, and yet we have evidences that Morley was not unknown to the Romans. We are proud of the fact that we have a road, which was traversed nearly fifteen hundred years ago by the Roman legions; and thus, without having to invent some fictitious story by which to make Morley a place of more than passing interest to the student of history and antiquity, we have indisputable evidence of the existence of one of those famous old highways which were at one time in direct communication with the capital of Rome, when she was Mistress of the world. Britannia Road, as it is called, was formerly known as the "Street," and extended within the township of Morley, from Gildersome boundary of the Bradford and Wakefield Road to Tingley Bar.

In 1846, at the boundary between Morley and Churwell, an interesting discovery of bronze weapons was made. These consisted of two spear heads and five palstaves, one of the spear heads being very finely formed and well-proportioned, and measuring 10¾ inches in length, while the other was of a ruder form, though finely patinated, but wanting the lower portion, and measuring 4 inches in length. There was a palstave 6¼ inches in length, rough from the mould, and 17¼ ounces in weight. A few years previous to this discovery a large bronze palstave was found in a garden at Morley, measuring 7 inches in length, and weighing 21¾ ounces. Various have been the opinions of antiquaries as to the period when bronze implements were in use, but the consensus of evidence goes to show that, whilst there is no doubt that the Romans did use certain bronze implements, as a rule stone and bronze weapons are pre-Roman and pre-historic. Be this as it may, of one fact we may be certain, that our ancient village was in existence at the time of the Roman occupation. The withdrawal of the Roman legions from Britain left Yorkshire at the mercy of the Picts and Scots. The Saxons were at this time a powerful people, had been long engaged in war, and, having formed a confederacy north of the Elbe, of the German tribes, they were ready for any encounter. The Britons forthwith asked them over to assist them against the Picts. "They came, they saw, they conquered," and became the masters of the people, and despoilers and possessors of the land which had so recently supported the Roman conquerors. From this time forward, for two hundred years, the whole country was in a state of ferment—severe battles being fought, and slaughter and rapine sweeping over the land. This lasted until the Christianity which had been preached by the Roman missionaries had become neglected and almost forgotten.

The conquest of the West Riding by the Anglo-Saxons was very complete, and, in proof of this, we need only to refer to the names of places, and to the physique of the people who still inhabit this portion of Yorkshire. It is said that "the indomitable energy and the manners

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and customs of our yeomen, and ancient settled farmers, strongly remind us of the ever-enduring Saxon of former days. In the rural districts we are substantially the same to-day." The greatest proof of our descent from these races is the names of places around us, having Saxon or Danish terminations. The termination *ton*, or village, is very common: as in Drighlington, Adwalton, Heaton, Bolton, Beeston, and many other places. The very complete occupation of the neighbourhood around Morley will be best shewn by selecting the termination *ley*, which is clearly a sign of Anglo-Saxon settlement. It is found in Morley, Tingley, Ardsley, Batley, Farnley, Armley, Bramley, Pudsey, Stanningley, Dunningley, Wortley, and many other towns. *Field*, which means a cleared space in a woody country, is found in Huddersfield, Sheffield, and Wakefield.

SCATCHERD connects Morley with the times of the Saxons by asserting that the Old Chapel of St. Mary's in the Wood had been, under some form or other, a place of worship from the era of the Saxon Heptarchy down to the present period. We are left to conjecture as to the period of the Saxon occupation when the Old Chapel had its rise, for the building which was recently pulled down did in no wise help us to solve the difficulty, for no portion of that edifice could be assigned to so early a date.

With the defeat of Harold at the Battle of Hastings, and the coronation of William, Duke of Normandy as King of England, in the year 1066, a new era began in Britain, and Yorkshire in the course of events suffered considerably by the change of government. What we have said about the country in relation to the Conquest of England by the Romans, will apply also to it for some time after the Norman invasion. For a considerable period after the Conqueror's power had been well established in the southern part of the country, Yorkshire, under its Saxon Governor, remained in its main characteristics a distinct kingdom. When at last a revolt was made against the rule of William, and the counties of York, Northumberland, etc., began to be very restless, the Conqueror swore "by the splendour of God," his usual oath, that he would not leave a soul alive in these counties; that he would strike the rebels through as one man; that he would destroy their habitations, their cattle, crops, and whatever would support human life. These threats were almost instantly carried literally into effect; and Simeon of Durham, an old historian, relates that "the country between York and Durham was so devastated that it lay waste for nine years; and that the inhabitants who escaped ate rats, mice, and other vermin, to sustain life." Some, when brought to the last extremity, sold themselves into slavery rather than die of starvation like thousands around them. No doubt the Saxons who inhabited our village at that time would suffer in the general decimation, for Domesday Book confirms that supposition, and William of Malmesbury says that not fewer than a hundred thousand persons perished in Yorkshire

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at this time, and that the whole country was made into a desert. We have the most reliable testimony to the character of this massacre in the pages of Domesday Book, compiled some twelve years after the scenes we have described had taken place. This book of survey was begun in 1080, and took six years in completion; it is now kept in the Public Record Office, Chancery Lane, London.

The passage in Domesday Book referring to Morley reads as follows:—

In Moreleia habuit Dunstan VI. Car terræ ad Geld, et VI. Car possunt ibi esse qui Ilbertus habuit sed weist est. *Ibi est Ecclesia.* Silva past. 1 leng. long et 1 late, T.R.E. Val. xl. Sol.

The translation is as follows:—

In Morley Dunstan held six carracutes of land, subject to taxes; and other six carracutes may be there which Ilbert held, but it is waste. *There is a Church.* A native wood, one mile long and one broad, in the time of King Edward valued at forty shillings.

In reference to the carracutes mentioned, we may explain the term as follows:—Carucate or carve of land, *carnucata terræ*, a plough land; which, in a deed of 19 Ed. II., is declared to be 100 acres, by which the subjects have sometimes been taxed; whereupon the tribute so levied was called carvagium or carucagium.—Bract. lib. 2, c. 26. But SKENE says it is as great a portion of land as may be tilled in a year and a day by one plough; which also is called hilda, or *hida terræ*, a word used in the old British laws. And now, by stat. 7 and 8 W. III., c. 29, a plough land, which may contain houses, mills, pasture, wood, etc., is worth £50 per annum. LITTLETON, in his chapter of tenure in socage, says that soca *idem est quod* carucata, a soke or ploughland are all one.

We learn from the above extract what was the extent of the township eight hundred years ago, Dunstan having six hundred acres of land here, and Ilbert other six hundred in waste, and there being also a wood of about a mile in length and breadth, or 640 acres of forest. This estimate does not, however, agree with the area of the township at the present day, for we have now about 2,600 acres rated to the relief of the poor.

Another passage in Domesday Book relating to Morley is thus rendered:—

According to the verdict of the men of Morlege (Morley) Wapentake, concerning the Church of St. Mary, which is in Morley Wood, the King has a Moiety of the three Festivals of St. Mary's, which belongs to Wakefield. Ilbert and the Priests who serve the Church have all the rest.

We can well suppose, from the above extracts, how miserable the condition of the people hereabouts must have been; this part of the county presenting one general aspect of wood and waste. Under the Saxon thanes the district had been cultivated and got into a prosperous condition, but now the reports conclude in nearly every case with the sad words, "It is waste." Some considerable period of time elapsed before the land was once more brought into cultivation, and for many

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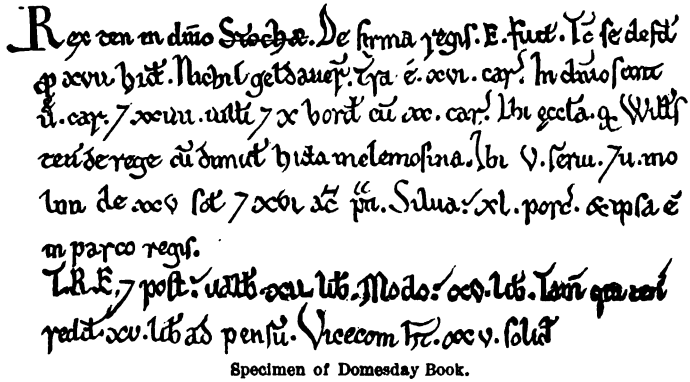
weary years the miserable serf often lacked the necessaries of life. The second notice in Domesday, however, would imply that Morley was not so much depopulated, or laid waste, as some of its neighbours, for the facts disclosed with regard to the Church point to the supposition that the village was a place of some consequence; and this may also be inferred from the circumstance that it had given its name to the Wapentake.

Another reason for supposing that Morley had an important position amongst the towns of the West Riding at the time of the Domesday survey, and continued to increase in importance for the two centuries following, is given by SCATCHERD, who says that "it would be difficult to believe that so celebrated a church as that of St. Mary's, and one so rich in offerings, should have flourished here without an adequate number of parishioners; and certainly not less so to fancy what else but its fine woods could have induced the Scots to settle at Morley during a whole winter." The visit of these marauders, who came



Specimen of Domesday Book.

down on this locality like a flock of locusts, stripping and ruining the whole district for miles around, was anything but a Godsend to our ancient village, for, in return for our hospitality, they destroyed both town and church, and left Ichabod written upon every stone in the place.

The Ilbert to whom reference is made as being the person to whom Morley was given, was of the family of Lacy, who occupied such a conspicuous position in Yorkshire, and were the Lacies, Earls of Pontefract. This Ilbert was a chief amongst the bloodthirsty hordes who came over with the Conqueror, and for his exploits he was created Baron of Pontefract in 1070. He was the first to enter on the conquest of the West Riding of Yorkshire, where he met and put to rout the gallant but untrained Northumbrians. Here he destroyed the nationality and hopes of the Saxons, and subdued all the country between Pontefract and Blackburn in Lancashire. All this extent of country

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afterwards became his barony, for his master gave him the whole, which included nearly two hundred manors, berewicks, and sokes. This southern adventurer, "whom the King delighted to honour," had been, in his own country, Normandy, a baron of great importance. Ilbert de Lacy built the Castle of Pontefract for his residence, and it is said that it took twelve years in building; and here he lived in a degree of splendour, little, if anything, inferior to that of England's greatest monarchs. He also formed the Seigniory or Honor of Pontefract, a court still existing.

Fifty-seven years after the visit of the Scots to Morley, the curtain is again uplifted, and we get our third glimpse of the ancient village, and learn some interesting particulars concerning the men and women who dwelt here more than five hundred years ago. Had this information been accessible to our worthy and learned historian, Mr. Scatcherd, it would have gratified his pride in his native village, and furnished him with much valuable matter for his entertaining History. He names as the *first* person whom he discovers as living in Morley, one Richard Webster, who was married in 1575; but had Mr. Scatcherd been living with us to-day, we could have placed in his hands a list of the names of every inhabitant in Morley above 16 years of age who was living here in 1379, or two hundred years before the time to which he refers. From this list we can gather, not only the names, but the status in life, of our ancestors in that remote period. We can also, by aid of this valuable document, contrast the Morley of 1379 with the Morley of 1879, and thus be enabled to judge of what the intervening five hundred years have done for our native village. It furnishes us also with data by which we can tell the number of the population in 1379, and it also enables us to compare its position with that of neighbouring villages. In the second year of King Richard the Second, his Majesty fell short of money wherewith to carry on his wars, and a subsidy was granted to him by his nobles. This subsidy was in reality a poll tax, and lists were made of all persons in each town and village of the West Riding above 16 years of age, and in these lists was entered the sum charged on each, according to their station in life. An esquire was charged 20s.; a merchant 10s., 6s 8d., or 3s. 4d., according to his position; and the lowest sum—fourpence (iiijd.)—was paid by all persons who had no defined occupation. As none of the inhabitants of Morley are taxed at more than a groat, the lowest amount (a man and his wife counting as one), it is plain there was not within the village

Groat of Richard II.

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at that time a single person above the grade of a peasant or labourer. The impost was in reality the income-tax of the fourteenth century, with this difference, that at the present day the tax is only paid on incomes above a certain amount, but in 1379 every one had to pay; and though 4d. may seem a small amount for a working-man to pay, it represented four days' labour, and if our working-men of to-day were called upon to give up four days' wages for income-tax, we should soon be having indignation meetings and petitions to Parliament for a removal of the obnoxious impost. In this list of those who were liable for the poll tax, we find the names of 34 persons living in Morley, 19 of whom were married, and fifteen unmarried, the latter consisting of male and female members of the population above 16 years of age who had not entered the holy estate of matrimony. If we take the 19 married couples, and give them each a household of five, which is the usual average, we find that the population of Morley 500 years ago was exactly 95 souls, as against the number of 18,000 in 1886.

The following list of all who paid the tax at Morley cannot fail to prove interesting to every inhabitant of the town at the present time:—

POLL TAX LIST FOR MORLAY.

Robertus Milner & vx.	iiij.d.	Thomas Del Wode & vx.	iiij.d.
Johannes de Thorp' & vx.	iiij.d.	Adam de Bollyng & vx.	iiij.d.
Johannes filius Thorne & vx.	iiij.d.	Isabella relicta Alexandri	iiij.d.
Robertus del Hill' & vx.	iiij.d.	Johannes filius Thorne	iiij.d.
Johannes filius Rogeri & vx.	iiij.d.	Robertus filius Johannis	iiij.d.
Johannes Eliot & vx.	iiij.d.	Alicia filia Johannis	iiij.d.
Ricardus Whittacres & vx.	iiij.d.	Matilda Milner	iiij.d.
Willelmus de Thorp & vx.	iiij.d.	Willelmus de Morlay	iiij.d.
Johannes filius Roberti & vx.	iiij.d.	Agnes Elys	iiij.d.
Johannes Trope & vx.	iiij.d.	Johanna Barnefadir	iiij.d.
Robertus Suytill & vx.	iiij.d.	Rogerus Alman	iiij.d.
Johannes Ribchestre & vx.	iiij.d.	Ricardus filius Rogeri	iiij.d.
Rogerus Jeffray & vx.	iiij.d.	Ricardus seruiens Ade	iiij.d.
Willelmus Schagh & vx.	iiij.d.	Willelmus Bailif	iiij.d.
Johannes Spine & vx.	iiij.d.	Hugo Gregson	iiij.d.
Johannes de Morlay & vx.	iiij.d.	Johannes filius Hugonis	iiij.d.
Johannes Schryuen & vx.	iiij.d.	Willelmus Gretehed	iiij.d.

Summa—xj.s. iiij.d.

The sum of eleven shillings and fourpence was thus sent to the King by the loyal inhabitants of Morley; and, though this sum may seem a very small one, we find that Dewsbury paid only 13s. 4d., Hunslet 17s., Soothill 3s. 4d., Drighlington 9s., Bradford 23s., Halifax 12s. 8d., Gomersal 17s., Heckmondwike 4s. 8d., and Batley 39s., but of this amount Alice Finchenden paid 20s., and John Copley, Esq., 6s. 8d., so that in respect of population Batley was little better than Morley. The town having the highest tax in the Riding was Pontefract: it paid £14 10s.; Doncaster paid £11 13s. 4d., Sheffield £6 11s. 2d., Selby £6 6s., and Wakefield £4 15s. 8d. These were the towns which were of paramount importance in the West Riding five hundred years ago; whilst the great manufacturing towns of to-day,

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Leeds, Huddersfield, Bradford, Dewsbury, and Halifax, were not even worthy to be called villages. This is further shown from the census of the towns at that time, for we find that Pontefract had 306 families of married persons, Doncaster 303, Selby 200, Sheffield 171, Rotherham 119, Leeds 50, or a population of 250, Bradford 26, and Dewsbury 18. And what was the mental condition of the mass of the population at this time? Deplorable in the extreme. Except the Christian name that the Church gave them they were nameless, a fact which points unmistakably to the unsociability of semi-civilization. And yet they sometimes coined names for themselves; and these were generally of a very simple or a very ridiculous character. Mostly, they were the simple designation of their occupation, or of the place where they resided. Thus, in the Morley list, the very first name, Robert Milner, points out the daily calling of its owner. The old word for mill was "milne;" hence came "Milnes" and "Milner," and later on "Mills" and "Miller." Robert would be the village miller, who, living beside the village streamlet (where is it now?), would grind the corn for his rustic neighbours. Then we come upon a somewhat important functionary, namely, William Bailiff, from whom have come our "Baileys." This person acted as deputy for some more influential person, who did not reside in the place; in fact, he answers to the "steward" of to-day, except having a little more legal authority. There is also mentioned in our list one John Scriven, from "Scrivener," the one who did the writing that was required to carry on the business of the place. Another interesting name is that of William Schagh, or Shagher. This was the man who, when the wood-hewer had felled his trees and carried them to the saw-pit, cut the logs into beams, planks, or boards. William was the sagher, or, as we call him, the sawyer, and would no doubt be the village carpenter. In Gregson, we have the origin of those surnames which arose from designating a person, over and above his own Christian name, by that of his father, with the addition of "son." We have many instances of these amongst us at the present day; notably, Wil-son, John-son, Jack-son, Thom-son, etc. Of those in the Morley list who represented the place more particularly, we have Robert of the Hill, the man who preferred the breezes of the elevated part of the village to the flat meadow land of the valley. Then we have "John of Thorp," otherwise "John of the village," who would have the surname given him to distinguish him from John of Bolling, John of Morley, and other Johns residing in the place. "Thomas of the Wood" explains itself; and from this word we derive the surnames of a very prolific family, such as Woodall, Woodhouse, Woodhead, and more than twenty others. There are two more names in this list which deserve a passing notice, namely, John Elliott and Agnes Ellis. Both of these names have the same derivation, namely, from Elijah or Elias the prophet. The surname came to us through the Crusaders, whose imaginations, when they beheld Mount Carmel from the Bay of Acre,

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were fired with enthusiasm to rival the deeds of the great prophet who had so valiantly vindicated the honour of Jehovah. One other feature in this list of Morleyites of the fourteenth century we will notice, and then take our leave of this most interesting chapter in our village history. Even in those remote times, and in their degraded condition, they had a certain rough humour among them, and put a little of it into the names they gave to each other. Hence we find such names as Roger Allman, one who no doubt would have fetched a good price at his own valuation; John Barnfather, whose transgressions were thus publicly paraded before his neighbours; and William Greathead, whose nickname came from his skull development. In other portions of this Yorkshire list, we find such names as "Adam yat Godmade," "Robert Slambihynd," "William Smalbyhind," "Adam Blunder," "Tom Nowt," and "Avice Hardwerd," a female scold, no doubt.

The next reference to Morley is to be found in a Subsidy Roll for the Wapentake of Agbrigg and Morley, which is preserved with all documents of this class in the Public Record Office, London. This Roll was written in 1523 and the year following, the fourteenth and fifteenth of Henry VIII. By a statute passed in 1523, an annual subsidy was granted to the King, when, as he declared, "in consequence of the ungodly dealing of the King of France," he declared himself "his enemy." These rolls possess especial interest, serving as they do to give the names of the principal persons in each of the townships named, and the relative value of the property held by each and liable to assessment, with the sums collected in each place. The following is the assessment for Morley:—

Adam Harrop ...	for 4£ guds, 2s.	Robert Ellys ...	for 2£ guds, 12d.
Thomas Grethed	do. do.	William Tomson	do. do.

Sum 6 shillings.

From this list we gather that Morley at this time contained only four persons of any consequence or position; and we can readily infer that the place could not boast of any group of dwellings worthy of the epithet of village or hamlet, but, scattered over an area of some two and a half miles, and rusticated by hedgerows and in narrow lanes, were a few farmers in their farmsteads, a few manufacturers in their homesteads, interspersed with a very few detached cottages, inhabited by people little better than serfs.

Our next notice of Morley is given by SCATCHERD, who says,—

> The name of the first person whom I can discover living at Morley is Richard Webster, married in 1575—this name, like the name of Walker, arose from the trade or business which the first of the name followed.

We are not aware how long cloth making had been carried on in Morley before this time, but the name of Webster is a sufficient guarantee that the manufacture was in existence here more than three hundred years ago. In further corroboration, we are told that some emigrant traders from Guelderland, whose occupation was that of

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weavers, found an asylum in Gildersome, about the year 1571, or some time before it, and that the village took its name from this circumstance; and it is not unlikely that for some time after the settlement of these Brabants in Gildersome, that village was in a comparatively prosperous condition, for it is on record that early in the seventeenth century there were some very respectable and opulent families residing there. Morley, at that time, had not the monopoly of great men, whose names have been handed down to the present day; for in the mansions that could be found in and about Gildersome, lived the Greatheads, the Smiths, the Crowthers, the Reyners, the Woods, the Scotts, and the Websters. Surely the historic village has sadly degenerated since the days when we are asked to believe that it "contained many families whom it is not beneath the dignity of history to mention, since, owing to the generous efforts, the disinterested sacrifices, of such as they, the Parliamentary army out of weakness was made strong, waxed valiant in fight, and put to flight the armies of the aliens." Bravo, Gildersome! When thou shalt have fairly sheltered thyself under the wings of some Corporation, may thy halcyon days return, and history be filled with the records of the sayings and doings of thy burgesses!

Soon after the period to which we are now referring, namely, the beginning of the seventeenth century, the woollen cloth manufacture was greatly extended throughout Yorkshire, and more especially in Leeds and the district. But could we get a glimpse of the manufacture as then carried on, what a contrast we should find to the same manufacture at the present day! Then the processes were characterised by the most primitive simplicity, and a degree of "slowness" which in these days of telegraphs and telephones we can scarcely realise. The labour was entirely domestic, and yet the manufacturer could not stay at home and have all his material brought to his door; no! he had to travel on horseback to purchase his raw material from the farmers, or at the great fairs held in those old towns which were at that time privileged to hold exclusive markets, or, as they were called, "staples of wool." When he had got his wool back after it had been spun on the old one-thread wheel, he gave it to the weavers, who returned it to him in the piece. And when he had his cloth ready for sale, he had to pack it and strap it on the back of the sturdy horse, and carry it to the other villages and towns to be sold. These were the times over which our historian lamented, and looked back upon with regret, at the loss of domestic comfort (Heaven save the mark!), simple manners, and social happiness, which had, as he said, all been destroyed by the introduction of the factory system. He drew a sunny picture of the villages of Gildersome and Morley, when in summer weather on the village-green or hillsides might be seen the housewives plying their busy trade, and furnishing to the poet the vision of "Contentment spinning at the cottage door." This picture is but a creation of the fancy—a fable, not a fact. All records of the trade and all traditions of the manufacture

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point to the certainty that the physical comforts of the Morley clothier have been vastly increased, and his social position elevated, by the introduction of the factory system and improved machinery. We have no desire to be transported back to the "good old times," as they are very erroneously called; when, as we sometimes read, we could have found, "amidst the quiet scenes of nature, far away from the smoky town, and the clatter of machinery, the spinner and weaver following their honest calling in the bosom of their families; not wasted in their physical strength by excessive toil, nor ground down to the dust by the rapacity of tyrannical masters, but earning a comfortable competency by moderate labour; not a turbulent infidel and Chartist, but a contented, religious, and loyal peasantry." In contrast to this over-drawn picture is the glimpse we get of the real condition of the woollen manufacture at the beginning of the seventeenth century, as given in a notice of Sir John Savile, of Howley, by Mr. CARTWRIGHT, M.A. He says,— "The foremost Yorkshireman in the early part of the reign of James I. was undoubtedly Sir John Savile, who completed the building of his stately house at Howley about the year 1590, and shortly after took up his abode there. This worthy made commercial interests his study, and thus gained the good graces of the clothiers of Leeds, Wakefield, Halifax, and the intermediate towns and villages. In 1607, his eagerness to protect his friends, the clothiers, brought him into collision with the most powerful man of the day, none other than Robert Cecil, Earl of Salisbury. On the 20th of May a debate arose in the House of Commons about a new patent for dyeing and dressing cloth, which led to numerous complaints of the stagnation of the cloth trade by different members of the House. Sir John Savile helped the discussion with a few statistics of the trade in his own neighbourhood; he told his hearers that some thousands of pounds worth of cloth remained upon the hands of the manufacturers in his county, the buyers being so few; that 13,000 men were occupied with this kind of work within ten miles of his house, 2,000 of whom were householders, and the value of whose respective stocks varied between £5 and £20; there were also 800 householders, makers of cotton, who were not worth 30s. each. He thought that state of the country could not endure a month."

Coming down to the era of the Commonwealth, we have evidence from Scatcherd and other writers that the clothiers of Morley were strongly on the side of the Parliament in the great Civil War, and several good soldiers in that notable army which revolutionised England hailed from this ancient village. Joseph Crowther, commonly called "Corporal Crowther," served in the Parliamentary Army, or under Cromwell; and, when the agitation which culminated in the Farnley Wood Plot was started, the "Agitators" made Crowther's house, on Banks' Hill, their head-quarters. Samuel Ellis, of Morley, served as soldier and trumpeter in the army of the Parliament, and for his faithfulness to Puritan principles was subsequently hanged, drawn, and quartered. Of

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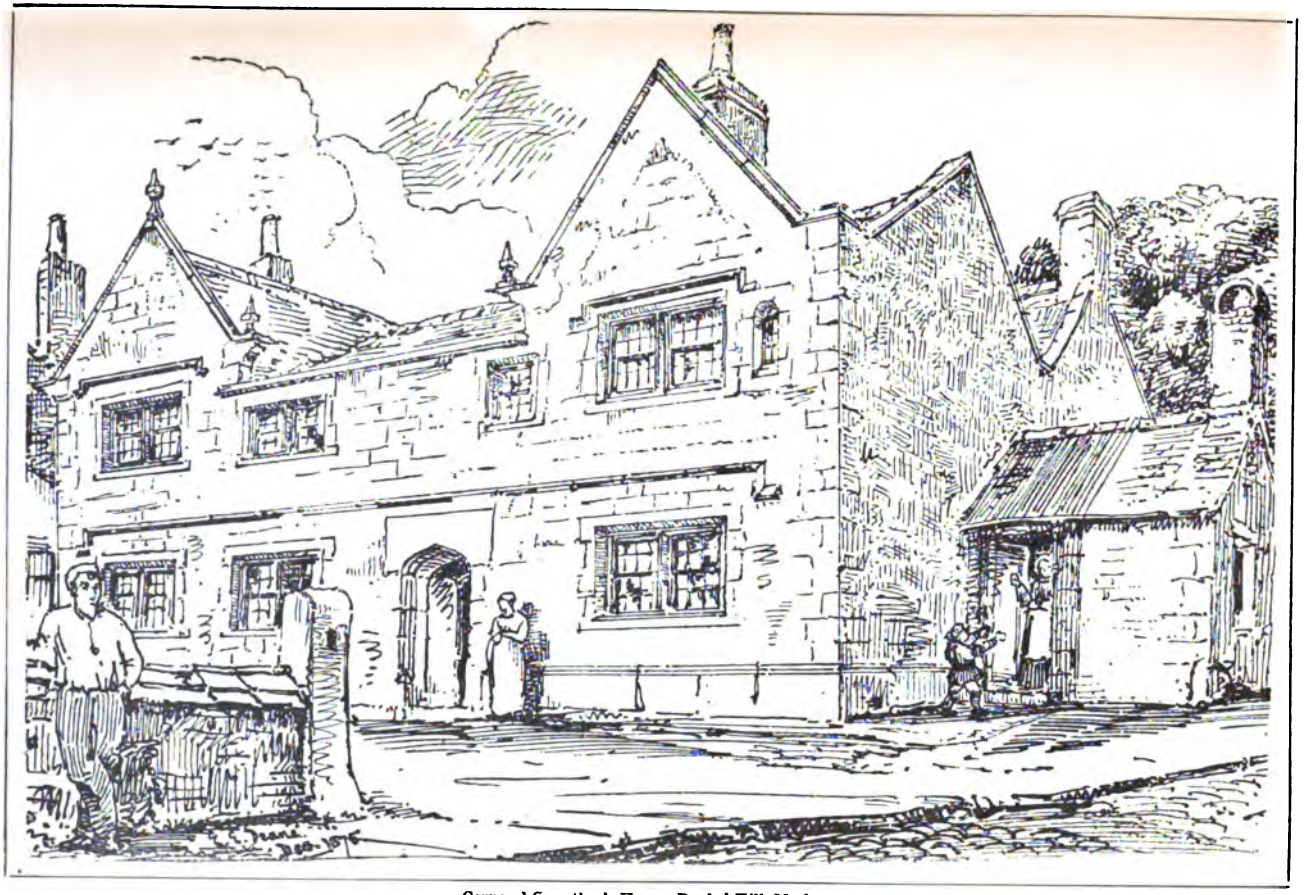

Corporal Crowther's House, Banks' Hill, Morley.

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others who served in the Parliamentary army, or under the Protectorate, we find Major Greathead and Captain Oates, the old Republican officer, who left the army to conduct a school in the "Queer End" of the Old Chapel.

To this day the religious party which was so closely identified with the Parliamentarians maintains a preponderance of numbers in the village; and, were this fact not sufficient to stamp Morley as a Puritan stronghold, there is another striking feature still observable amongst us, which, though not peculiar to this locality, is still quite as fully developed here as in any other part of the West Riding. We are told that "strangers from other parts of the country note that one seldom hears in this part of Yorkshire the plaintive thrilling ballads so common amongst the labouring population of other districts. The peasant at the plough never sings of the battles of his countrymen, and the factory weaver at the loom seldom tunes her voice to tell of the rural courtships, or of the mundane hopes or fears, which gladden or chequer her existence. It is not these, but the hymn of praise or the psalm of rejoicing which greets you everywhere in your walk with its full-toned melodious cadence, or falls upon the ear in faint intonations, dying softly away in the distance." The love of music, as displayed in our Whitsuntide festivities, services of song, choral societies, church and chapel choirs, and the hearty manner in which our villagers sing old familiar tunes, is the natural outcome of their traditions and associations.

In further illustration of the Puritan character of the inhabitants of Morley at this period, we have many interesting notices in the *Northowram Register*, recently published by Mr. J. H. Turner. Oliver Heywood, who kept this Register mainly, was one of the ejected ministers, suffered much persecution, and was imprisoned in York Castle. Heywood often visited Morley, and in his *Diary* we have some most interesting glimpses of the sayings and doings of our forefathers. In the Register, under date July, 1689, we find that, in pursuance of the provisions of the Toleration Act, the following certificate was granted:—"To certify yt Joseph Dawson, of Morley, clerk, doth make choice of his own dwelling-house in Morley to assemble in for ye service of God according as is allowed by a late Act of Parliament, made," etc. In addition to this house for worship, we learn that a "publick place" was secured for the same purpose, for in the same year is a certificate as follows:—"These are to certify, etc. . . . that there is a congregation of Protestant Dissenters doe Assemble to worship God Publicly att a Public place built by ye inhabitants for that purpose at the Towne of Morley, In the parish of Batley. John Coppendale, John Lister." Under date June 26, we have testimony borne to the worth of a Morley minister, in the following notice of his death:—"Mr. Joseph Dawson, minr. at Morley, died Lord's Day night, June 26, 1709, abt 72, a precious Heavenly man;" and three years afterwards the entry, "Mrs. Dawson, of Morley, died Mar. 6, 1711, aged

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abt 74, had bin of great use in her place." In 1717, Heywood has the following brief record in his Register, "Mrs. Dorothy Waller, of Morley, bur. Jan. 22." There is evidently a mistake here, since the lady named was an unmarried daughter of the celebrated Edmund Waller, the poet. She was a dwarf, and was sent down to Morley for her health. She lived in the village for many years, at first at Yew Tree House, Banks' Hill, and afterwards at the Old Parsonage. During her residence she was accustomed to be carried to St. Mary s Chapel in a Sedan chair. We might continue our list of extracts from the Register, but the above will suffice to show the character of some of the early Puritans who dwelt in our ancient village.

Mr. Heywood, in his *Diary*, gives us some most delightful accounts of the people, and their peculiarities, who dwelt here more than two hundred years ago; and we are also treated to some knowledge of the services in which they engaged, and the earnestness with which they upheld the doctrines and principles of the church to which they belonged. We make no apology for giving the following extracts from this most fascinating record of the stirring times in which Heywood lived; and we are sure our readers will feel a debt of gratitude owing to the memory of this good divine, for the opportunity we are thus afforded of making the acquaintance of some of our forefathers, whose influence and example are with us still. The following extracts from the diary speak for themselves :—

On Saturday, June 26, 1669, I went to Mr. Smith's at Gildersam, and preacht at Morley the day after, upon a solemne call, when I was in the pulpit singing a psalme comes up Mr. Broadhead vicar of Batley passing among the croud up the alley, and got with much adoe to the clark, bade him tell Mr. Heywood to come down, and let him haue his owne pulpit, and then hasted away he left his goune at an house, took horse and went to Batley, told Justice Copley what a multitude of people ther was at Morley hearing a Non-conformist, he took no notice of it, bad let us alone, and so through gods mercy we enjoyed the day quietly, and it was a good day, blessed be god.

Dec. 27, 1676—Being to preach at Morley the remainder of Mr. Baylys funeral sermons, lodging all night at John Brooksbanks, the clerk came in the morning to consult about ringing, &c., they told me Mr. Root had given notice of his preaching on Monday being that called Chtmas Day, but neither Lords day nor Monday had given notice of my preaching on Wednesday, I was offended, thought they did it on purpose that I might have less company, here was one temptation, but wn I saw they flockt in abundantly, and a multitude came, more than ordinary, then I found my temptation to pride, vain glory, and wn I perceived none of Mr. Marsdens church coming, lest they should seem to countenance the keeping of this time, herein I had a temptation to be offended also tho they kept a private fast that day—oh wt adoe haue I with a naughty heart.

Dec. 4, 1677—After dinner, Mr. Dawson and I and my two sons went to Morley, lodged at John Brooksbanks, and the following day Mr. Dawson and I preacht in the meeting-place, god graciously helpt, it was a full assembly, blessed be god.

June 5, 1678—Mr. Dawson, my son Eli and I rode to Morley, preacht there to a full assembly, god graciously assisted, lodged at John Brooksbanks.

August, 1678—Mr. John Haliday of Morley dyed and was buryed——at whose funeral I was. He was an honest man and very usefull in his place, a promoter of good, had been Lord Savel of Hoolys Steward, great lamentation was made at his funeral.

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I was at Morley Dec. 11, 1678, visiting Mr. Pickering there, preacher there. Mr. Dawson and I discoursing with him, he told us that he and some congregational brethren meeting at Mr. Nobles (newly gone to house) they fell into discourse, some of them said if the Presbiterians had power they would be as tyrannical and arbitrary as the Bps, with several other bitter taunting words, Mr. Pickering was concerned to defend them, sweat at it, but they overlaid him being too many for him, alas, alas, are we but here yet! Lord pitty us. And I have heard some of our censorious brethren say the independent ministers were little popes among their people. Lord, humble, pardon: its fitt we should all be under the hatches.

July 22, 1679—Had several visitors in Morley baptised Mr. Sam Craisters child at Tong, called of Dinah Tetley.

Nov. 5—We had a solemn exercise at Morley meeting-place a very numerous assembly, Mr. Dawson's text was Deut. 33, 19. None like the god of jesh, mine of mutual exhortat. from Heb. 19, 24, god graciously assisted.

May 5, 1680—Mr. Dawson and I preacht an exercise to a very great assembly. god graciously assisted me on Phi. 1, 21, made it a good day.

May 6—God helped at Morley in conference, prayer in forenoon at—a good work there.

May 11, 1681—Mr. Craister of Morley an holy gentleman going to Leeds to Mr. Sharpes Lecture fel into an Apoplexy at Beeston, carried into Miles Dawsons, dyed on Friday May 13, buryed at Morley May 16, aged 63.

July 21, 1683—I went to Morley having an invitation to preach there, and though they incouraged me, yet I had apprehensions of danger, prayed to god before for direction and protection, god cleared my way, I was something more than ordinarily carryed out in prayer on that behalf. I went lodged at J. C. who being not ceartain of my coming, had given no notice, they sent about we appointed to begin at 5 a clock in the morning. I rose before 4 we went to Churrel, found many people come, preacht in a barn of J.H., had 500 hearers, comfortable assistance no disturbance, continued from 5 till about III. in afternoon god helpt us in prayer repeating next day in a solemne day of prayer at J. D. and at my house on Wednesday in a solemne work—Ebenezer. Blessed be God.

Matthew Scatcher, of Morley, an old man well and hearty on Saturday, dyed on Lords day, July 6, 1690, buryed on Tuesday, a rich man.

In Heywood's *Diary* frequent mention is made of Lady Rodes, who was the daughter of Sir Edward Rodes, High Sheriff of Yorkshire in the second year of Charles the Second. This lady lived at Morley, and in the appendix to THORESBY'S *Ducatus*, we gather some further extraordinary particulars respecting her.

Mrs. Elizabeth Rhodes, eldest daughter living of Sir Edward Rodes, was in the year 1675 seized with a distemper that deprived her of her speech, as appears by a letter to her aunt, the Countess of Strafford; and though, by the assistance of Dr. Nathl. Johnson, of Pontefract, she was recovered for the present, yet it frequently returned, especially upon any sudden accident. But the wonder is not that a woman should lose her tongue, but that during the height of the distemper, when in common conversation she could not speak one word, yet if a Bible was opened to her she could read audibly, but as soon as it was closed she was mute as before: she is yet living at Morley, a truly pious lady, far from any design to impose upon any, but perhaps not wholly void of the *Flatus Hypochondriacus*. In the Rev. O. Heywood's MS. of remarkable Providences I find it attested by the Rev. M. Chr. Richardson, who was an eye and ear witness, with this additional circumstance, that she could write sermons and repeat them audibly and distinctly, as well as chapters. But what was of secular concerns, she replied to by writing the answers she could not pronounce.

From 1659 to 1673, during the time of the Commonwealth and the reign of Charles the Second, many special taxes and levies were made

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for State purposes; to be prepared in case of war, and for the King's use. One of these imposts was a "subsidy granted to the King of tonnage and poundage and other sums of money payable upon merchandise exported and imported, on foreign wines, etc., for all goods imported or exported, 12d. per pound value for the English, and for strangers 2s. per pound value. For every piece of broad cloth exported by English 3s. 4d., and by strangers 6s. 8d." This last item would seriously affect Morley, seeing that it was largely engaged at that time in the manufacture of cloth. Another tax was levied under an "Act for provision of money to pay off the armies and navy, by way of 'poll,'" and hence came the payment known as "poll money," by "every single person above the age of sixteen years 12d., and every person not rated nor receiving alms above sixteen years of age 6d." Though the working man was heavily mulcted by this tax, considering the value of money at the time, and the small payment for labour, yet the impost was keenly felt by the upper classes, who were very heavily taxed, according to their estates, benefices, or incomes. We have it on good authority that "this was perhaps the greatest poll-tax and most particular that had been known, but the produce of it was chiefly for disbanding the army." These and many other subsidies were granted to the King, and the people soon found that the change of government for which they had been clamouring in the latter days of the Protectorate, and over which they had gone wild with excitement, was turning out to be a delusion and a snare, and only proved to them how miserably deluded they had been in the anticipation of a settled and just government.

In 1661 came "the unkindest cut of all" to the Puritans of Morley and of Yorkshire generally, in the revival of a most objectionable tax, known as the "Hearth" or "Chimney Tax," which was as distasteful as the more modern "Window Duty," to which it bore a strong resemblance. Our forefathers then, as we do now, objected to the taxing of any of the necessaries or conveniences of life. The money to be raised by the tax was voted for the King's benefit, as an additional revenue for himself, his heirs and successors, and for the better support of their crown and dignity. It was a charge of two shillings per annum on every fire, hearth, or stove, on all houses rated above twenty shillings. Persons were appointed to go "view the hearthes," and when these officials did not perform their duties satisfactorily, other commissioners went to obtain further satisfaction, and these latter invariably ran up a bill at the principal ale-house in the village, the "shot" having to be paid by the town's officials out of the rates. In Oliver Heywood's *Diary* we find an allusion to this tax, as follows:—"Mr. Smith, of Gildersom (whose father was my dear friend a rich man)—imprisoned in Fleet, at London, for debt about *hearth money* died in Rodwel jail; was buryed July 20, 1689, at Rodwel, aged 50." In Scatcherd's *Morley* we find that in 1662 the office of collector or receiver of the revenue from hearths and stoves

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within the city of York and the West Riding of the county was conferred upon Major Greathead, of Morley, along with Edward Copley, Esq., of Batley, and William Batt, Esq., of Barkisland. So persistent were the protestations against the tax, that they resolved themselves into "one ground of endless clamours," and in April, 1688, the King gave the royal assent to the Act "for taking away the duty of hearth money," and the following year it was abolished.

The principal contributors to the Hearth Tax in 1671-2 in Morley were as follows:—

The Lord Brudenell ..	44 hearths	Mr. Thomas Crayter ...	5 hearths
Edward Birtby	4 ,,	Mr. Baley	4 ,,
Samuel Birtby	4 ,,	Robert Morley	4 ,,
Matthew Smurfitt	2 hearths		

There was a total of 105 contributors in Morley, who paid for 222 hearths, and four empty houses not contributing. The chief contributor to the tax in Morley in 1666 was "The Countess of Sussex," who paid for 43 hearths.

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CHAPTER II.

THE FARNLEY WOOD PLOT—MAJOR GREATHEAD AND THE MORLEY CONSPIRATORS—CAPTAIN THOMAS OATES—COLLAPSE OF THE PLOT—DEFENCE OF THE PLOTTERS—OBJECTS SOUGHT BY THE CONSPIRATORS—TRIAL AND CONDEMNATION OF THE PLOTTERS.

PERHAPS the most important historical event with which Morley stands intimately connected is the insurrection, or what is locally known as the "Farnley Wood Plot," of 1663, "a conspiracy," so says the *Saturday Review*, "that has hardly been heard of by the average student of English history, though it was an enterprise of great pith and moment in the intention of the intriguers. Like the more famous Pilgrimage of Grace of the sixteenth century, the insurrection had for its object the restoration of an order of things just passed away; the suppression of heresy, and the re-establishment of monachism, being the aim of the earlier confederation, and the revival of Presbyterianism of the latter." The Non-Conformists of Yorkshire, of whom no more enthusiastic members of that body could be found than dwelt in our ancient village, were determined to do what lay in their power to get the ejected Puritan ministers reinstated in their offices, and to this end they were willing to make great sacrifices, even to the shedding of their life's blood, if needs be. The disappointment at the King's treatment of the Nonconformists found expression in many a Morley home; and the clothiers of the place, as well as the more intelligent of the inhabitants, nursed their wrath as long as they were able, until at length, in all probability at a meeting held in the Manor House, in Queen Street, then occupied by Captain

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Oates, it was determined to make a bold stand for their rights, and an alliance of Nonconformists from various parts of Yorkshire was formed, with the Captain at their head.

Conflicting are the opinions as to the wisdom of the step taken by our Morley ancestors in connection with the Plot. SCATCHERD writes with enthusiasm of the doings of his relative, Major Greathead, whom he designates as "an intrepid warrior," and "a gentleman of high character hereabouts for patriotism and bravery." Whether this be true altogether we shall see when we come to compare the writings of a later historian with those of Scatcherd. The particulars of the Plot have been given in many different ways, according to the predilections of the writer, and it is a somewhat difficult task to separate the chaff from the wheat--the false from the true. Even the question of the date when the rising at Farnley actually took place was unsettled until recently, when the Calendar of State Papers contained positive evidence that the meeting was held a little before midnight on the 12th of October, 1663. WHEATER, in his *Pictures of Old Leeds*, thus writes of the Plot and those who were concerned therein; and, seeing that the men of Morley were the ringleaders in this movement, we desire that the whole facts, so far as they can be ascertained, shall be placed before our readers, leaving them to draw their own conclusions:—

Five northern counties were prepared to rise at one and the same time, and Fairfax, it was said, would be their chief, but that information was false. Cheshire and Lancashire had joined the rebels, and increased their numbers by 20,000 horse and 30,000 foot. These reports, of course, were not believed, but fears were entertained on account of the great number of soldiers who were among the rebels. On the 1st August, several Fifth Monarchy men, officers under Cromwell, met at Brooke's house, Hatfield, others at Doncaster and in the Isle of Axholme and other solitary places, where their deliberations would not be disturbed. "The chief of them," in this district, says Sir JOHN RERESBY, "were Mr. Rymer and Mr. Oates, men of three or four hundred pounds per annum." In Leonard Scurr, of Beeston, a man of greater riches than these, they had a friend devoted, almost reckless. It was known that a ship had arrived at Sunderland, with arms concealed in it for their use. York was quiet, but preparations were made to meet the worst. Sir Thomas Gower reported that around York there were 1,500 men, inured to discipline and victory, ready to strike, and they were waiting for reinforcements from Scotland. Treasonable correspondence was intercepted, suspicious persons were seized, small armed parties were noticed passing hastily over Bramham Moor, and it became known that it was the design of the rebels to seize York when the Judges and Sheriffs went out of the town. Various preparations were made by the authorities; the Militia and Yeomanry of Cumberland and Westmoreland were assembled, and kept constantly on duty. Secret orders were issued to the commanders of the Royal troops to march under the Duke of Buckingham to the north. The soldiers were looked upon with distrust; it was certainly expected they would not fight; many people "did much insist upon the cowardice and corruption of the King's Guards and Militia." No sooner were the orders issued than, to the amazement of the Court, they were known to the rebels. The authorities in Yorkshire were warned of the treachery, and recommended to be on the alert. By a bribe they gained over one of the men who had fought by the side of Cromwell, and had gloried in his deeds. Major Greathead, of Morley, one of the most desperate fanatics of his day, and the ancestor of that historian of Morley who has told the story of his achievements with the most boastful triumph, was the

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man to perpetrate this infamy. He was of the party, cognisant of the secrets, but when suspected he was found to have turned hired informer, and published their schemes. RERESBY relates the transaction in the plainest of words :—"The discovery came from Colonel Smithson and Colonel Greathead, who had been in service against the King, and were solicited to engage with these rebels. They pretended they would meet to consult for carrying on the plot, but discovered it from the first to Sir Thomas Gower, who advised them still to dissemble, till they had drawn in all the friends they could to join in with them, and then to give evidence against them." The 3rd of October had been appointed as the day for rising, when they intended to seize Newcastle and Skipton Castle, York, Carlisle, Appleby, and other strong places.

About the 20th of September, a meeting had been held at Leeds to arrange the general rising. By this time extremity of bitterness and animosity had been reached; in the streets of Leeds men might hear the Royal family assailed in the most opprobrious terms, and the Church denounced in the fiercest frenzy. Edward Middleton, of Leeds, yeoman, was afterwards apprehended for saying, "The King and Queene are papist divells," but he was found not guilty. Jonathan Shackleton, of Morton Banks, Bingley, was apprehended for stating, "You shall know yet before March wind be blowne that we phenatticks will looke all them in face which now doe oppose us, for the King is a bloudy Papist, or else he would never give consent to the putting to death of soe many honest men as he hath." But dissensions crept into their counsels, and Greathead, who was suspected of having betrayed them, was promised the punishment which he deserved. The day appointed for the rising found the rebels unprepared to meet the forces opposed to them, and so it became necessary to delay. The 12th was then named by Jeremy Marsden, the Anabaptist preacher, who held an assembly at Gildersome on the 6th; but in the meantime the Government spies had enabled the authorities to seize many of the important plotters. Amongst those examined by Sir Thomas Gower, the High Sheriff, was Greathead, who, being suspected, was shunned by those he had betrayed, for now his intelligence was worthless. Signals were fixed by the authorities to give notice of the rising; populous boroughs were ordered to mount musketeers; and trusty gentlemen were called out to watch the highways and their suspicious neighbours.

On Sunday, October 11th, all were alert. York, Richmond, Yarm, and some less important places, were occupied by the authorities in sufficient force. The Duke of Buckingham was then quartered at Pomfret and Ferrybridge, with 1,000 of the Guards and Militia. The other traitor, Colonel Smithson, had now gone over to the authorities, giving them valuable information, but, "as he has credit among them," his name should be kept secret. Like Greathead, he was afraid of the vengeance of his deluded partisans. The treachery of their companions completely thwarted the intentions of the plotters. The rising did not take place in its full force, although some of the rebels appear to have hurried to their rendezvous. "They met in the wood," says Thoresby, who was then serving with the troops, "but finding their number not suitable to what they had expected, they dispersed themselves, and went home about the break of day." The collapse of the plot was maddening to the distracted plotters, in whose hearts we find it sorely rankling for years. Its sudden failure could hardly be taken as determinate of all effort. Edward Copley writes from Leeds on the 13th that "the danger is not yet over, for many passed through Leeds on horseback last night, and were joined by 40 from Holbeck, Hunslet, and the neighbouring villages. Three hundred of them were in Farnley Wood. They intend to take Skipton Castle. It was said they were commanded by Captain Oates, of Morley, an old Parliamentary soldier." It was told in London of Oates "that he drew his sword at going out, and, flinging away the scabbard, said he would either return victor or be hanged;" and yet there can be little doubt that Oates had even then been bought by the Government, and had turned informer, or, as Pepys describes him, "a great discoverer." Three or four hundred of the enthusiasts were in Halifax. On the 15th, several parties were seen in the neighbourhood of Tadcaster, no doubt some of the fugitives

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from Farnley, for, after the meeting, 100 horse marched to Bradford, and the rest dispersed. After the dispersion the Duke of Buckingham dismissed the militia, for the chief men of the plot had fallen into the hands of the Government. Oates, the Morley veteran, was captured, and bound for £1,000; the meaner sort were held in custody to await their trial. It was discovered that arms had been smuggled into York in a coal ship, and the revolt would have been formidable indeed had there not been traitors to their cause among the rebels. Major Greathead was ordered to London for examination; Robert Joplin, John Atkinson, the "stock-inger" (who appears afterwards to have escaped), were imprisoned in the Tower. The depth of Greathead's treachery can only be estimated when we know "that he was thought so absolutely necessary to the military part that nothing could be done without him, and therefore was fully trusted." Yet, though he had been of such signal use in the detection of the plot, the traitor feared that he might meet the reward due to a spy. Ere he durst encounter those appointed to interrogate him, he sought the protection of the High Sheriff of Yorkshire, whom he had served, and received a certificate to the effect that he had effectually contributed to the discovery of the late plot, and thereby to its prevention.

The infamous treachery of Major Greathead to the cause in which he had involved himself was of the highest service to the Government. As a soldier the rebels had given him the position of their most skilful leader, after he had abused his power by giving false counsel. When Buckingham's expedition to the north became known, Greathead advised the rebels to fight him on his march, and then advance towards London, where the citizens and the soldiers were ready to join them. The baseness of this advice is proved by his subsequent conduct after the knowledge that the south was not so determined or so far advanced in their preparations as the north. To scatter the rebels was to weaken their power. To drive them from their homes before their designs were well matured, was to sever them from friends on whom they could rely, and to place them in the hands of those who might be bitter enemies or lukewarm partisans. The treachery became known too soon for his advice to be acted upon, but his defection had left the cause hopeless, for it had left it without a leader. Greathead saw his victims dragged off to the scaffold, and feared he too should be called upon to follow them. With William Dickinson and Joseph Crowther he petitioned the King for pardon. The petition was successful. After a time, when Greathead was established in the Royal favour, his desire to turn his position to the best advantage soon discovered itself. He sought for further remuneration in the shape of a Government appointment, and soon obtained it. On the 21st December the King asked Lord Treasurer Southampton to grant him the controllership of excise in Yorkshire, when that office should be vacant. Before many months, perhaps weeks, had expired, the office fell to him, and we afterwards find him a diligent supporter of an institution he had once taken up arms to destroy.

A somewhat interesting defence of the action of the Farnley Wood plotters, and particularly of the Morley men engaged in it, is given by a Morley native (Mr. D. SCARTH) to the following effect:—

The men who had served under Cromwell, who had been schooled under the old Puritan leaders, yearned for a return of the old order of things, and were willing to shed their life's blood to remove the incubus that was then seated upon the back of the nation, retarding its progress, stifling its energies, and corrupting its morals. We have often been told that with occasions arise leaders, or that the necessity for them calls them forth. But this age seems to have been singularly destitute of a genius. There seems to have been no one upon whom the mantle of Cromwell might have fallen; no one to gather together the scattered remnants of a virtuous order of things, and conduct the nation back into the paths of virtue and human progress. Betrayed by their leaders, forsaken by their friends, the old Republicans had no other alternative but to drag on a miserable existence, in sullen silence and discontent. . . . The Ellises (two of whom were executed) were an old Morley clothing family, and there have been members of the family

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bearing the same Christian names as those executed, living up to the middle of the present century. The Oates family is also of Morley, Thomas being the name of the one executed. There was a Thomas in the last century, and two in the present. Of the Asquiths, a rather numerous family, and an old clothing one too, there are, and have been, many of the name of Joshua, the name of the one executed. A remarkable thing in connection with this family is that they were then, and have been unto the present time, called Asquith, *alias* Sparling. I once heard the late Beswick Greenwood, Esq., say that in all his experience as a barrister, chairman of the Quarter Sessions, etc., he always found this family went by both the names of Asquith and Sparling. Instead of calling them conspirators, hot-headed zealots, fanatics, etc., their memories ought rather to be cherished as true-hearted patriots, actuated by the noblest and purest of motives. I, for one, am proud of the place that gave them birth. "To resist tyranny is the duty of the free. It is a comparatively easy thing to approach the insulted altar of liberty, and, taking in our hands the censer glowing with the most hallowed flame, pour forth the stream divine of unmatched eloquence. But to take the field in defence of human rights, to rush into the thickest of the fight, and be willing to die the patriot's death, this it is which proclaims the man." I think it has been said of the Stuarts that they never learnt and never forgot anything. Charles seems to have learnt nothing from the fate of his father. A more licentious, corrupt, abandoned reign than this will hardly be found to mark the pages of history.

Having given the opinion of outsiders as to the importance and value from an historical point of view of this Plot, we shall now venture to offer an opinion of our own, not however, with the idea that it is necessarily to be accepted as unquestionable. Other writers than those we have quoted have strongly condemned the insurrection as a very wicked attempt to ferment rebellion against the Restoration, and they have also spoken in condemnatory terms of the parties concerned in the plot; whilst other writers, with a spice of charity, speak of the latter as "simple and weak persons in the neighbourhood of Morley and Gildersome who were excited to disaffection by Sir Thomas Gower, the Sheriff of Yorkshire." With none of these opinions do we agree, for we are disposed, in the light of information which is now accessible, to believe that the Morley Puritans, along with their brethren, had just cause to rebel, and no doubt if their plot had succeeded, instead of meeting, as it did, with disastrous failure, they would now have occupied an honourable place in history. The malice of the Royalists had culminated in the ejectment of seventy-six ministers of the gospel in the West Riding alone, and no less than two thousand in the whole kingdom. What the consequences were to these godly men, in a temporal and spiritual sense, will never be known until the Judgment day, but we know that it was the delight of the Restoration party to humble the Puritans by all means. Conformity or penury was the choice put before them, and our graveyard at St. Mary's contains the honoured remains of several of the ministers who chose the latter alternative.

The objects sought by the Puritans in their march to Farnley were threefold, viz., "An adjustment or a change in the system of taxation, Hearth Money;" "A more Christian Magistracy;" and "A Gospel ministry." The first of these, viz., the Hearth Tax, commonly called "Chimney Money," was imposed by a bill passed in March, 1662, but

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was ultimately commuted for the still more vexatious tax upon windows, which began in the reign of William. The claim for the removal of this obnoxious impost, as well as the other claims set up by the Puritans, were so much in keeping with the times, that, whether force was attempted or not for their attainment, those who have read the history of the period will need no further enlightenment. That there was some excuse for the action taken by our Morley enthusiasts, may be gathered from the fact that here, as well as in other parts of the Riding, even the most passive and law-abiding citizens were moved to some degree of remonstrance.

Canon RAINE, D.C.L., in his "Depositions from the Castle of York," *Surtees Society*, vol. 40., 1861, gives the following result of the trial of the conspirators :—

FARNELEY WOOD PLOT, near Leeds, October 12th, 1663.

A list of the Yorkshire prisoners, which is quite new, will be read with interest. The offenders, it will be seen, were principally West Riding men.

January 7th, 1663-4.—Before Sir Christopher Turner, Kt., Baron of the Exchequer, and Sir John Keeling and Sir John Archer, Kts., Justices of the Common Pleas.

To be Hanged, Drawn, and Quartered.—Captain Thomas Oates, of Morley; Samuel Ellis, John Ellis, of Morley; John Nettleton, jun., of Dunningley; Robert Scott, of Alverthorpe; Wm. Tolson, John Fozzard, Robert Oldroyd, of Dewsbury; Joshua Asquith, *alias* Sparling, of Morley; Peregrine Corney, John Snowden, John Smith, Wm. Ash, John Errington, exequendus apud Leeds; Robert Atkins, exequendus apud Leeds; Wm. Cotton, George Denham, Henry Watson, exequendus apud Leeds; Richard Wilson, Ralph Rymer, sen.

Richard Oldroyd (the Devil of Dewsbury), sentenced to death, July, 1664.

Charles Carr, reprieved before judgment. Released from gaol, March, 1665.

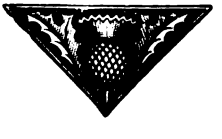
Twenty-two were executed in Yorkshire. Many were kept in prison for a long time.

Nine persons were acquitted, but to find sureties for their good behaviour, and to take the oath of allegiance—from Leeds, Morley, and Woodchurch.

Twenty-nine had to remain in gaol without bail, till the delivery of the gaol, for high treason. They were from Otley, Helperby, Harrogate, Bilton, Leeds, Holbeck, Hawnby, Beckwithshaw, Cocherton, Mountgrace, Sheffield, Newhouse, and Broughton.

Twenty-eight were freed by proclamation, but to find sureties and to take the oath of allegiance. They were from Bolton, near Bradford, Colenton, Woodchurch, Earlsheaton, Ripon, Skipton, Leeds, Gildersome, Northallerton, Olton, Morley, Hunslet, Little Siddall, Beeston, Glaipwell (co. Derby), Stokesley, Eaton, and York.

The names of more than a hundred other persons are given who were involved in the affair, many of whom were kept in prison for subsequent trial, and, says WHITAKER, so severe an example was made of the parties implicated, that it was believed the flames of treason were thoroughly stamped out.



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CHAPTER III.

THE MORLEY WAPENTAKE—SHERIFF'S TOURNE COURT—MORLEY THE CAPITAL OF THE "HUNDRED"—EXTRACTS FROM SESSIONS ROLLS—SIR MICHAEL WENTWORTH'S REGIMENT AND THE MORLEY CONTINGENT—LAND TAX, 1692—MORLEY TOWN'S BOOK, 1751—THE OVERSEER: HIS DUTIES AND RESPONSIBILITIES—SOME MORLEY WORTHIES—THE APPRENTICESHIP SYSTEM—THE CONSTABLE—MORLEY THE HEAD OF A CONSTABULARY DIVISION IN 17TH CENTURY—THE DUCKING STOOL—THE BRANK—THE STOCKS—THE DOG WHIPPER—"WHINDOW PEEPING"—ANCIENT CUSTOMS—THE VILLAGE WATCHMAN.

RECENT events in the political world have brought to the front many incidents in the history of our ancient village, which may have an important bearing in relation to the future of the place. When the question of naming the new Parliamentary divisions of the South West Riding was before the Commissioner appointed by the Boundary Commission, in 1885, amongst other unanswerable arguments submitted on behalf of Morley for the honour of having its name attached to one of the divisions, it was urged that more than one thousand years ago the village had been selected as the seat of most important judicial and administrative authorities, and for many centuries had maintained that position, and that even to the present time its name was associated with two of the most ancient institutions of the country. In Saxon times Morley was selected as the head of the

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"Wapentake," as the seat of the "Sheriff's Tourne Court," and as the Capital of one of the "Hundreds." We propose to offer some explanations as to the meaning of each of these terms, and it will then be seen that Morley has in the past been a place of great importance.

In HARGROVE'S *Gazetteer*, published in 1806, we find the following entry having reference to Morley:—

> Morley. West R. Wapentake of Morley. This village was certainly once the chief town in this Wapentake. In the sixteenth of Edward II., John de Elland and William de Weston received a commission from the Exchequer wishing them to raise, in every town and place within the Wapentake of Morley, all the defencible men between the age of 16 and 60, as well of gendarmes as of foot, each man being duly arrayed according to his estate, and to put the said men in array by hundreds and twenties, and, being so arrayed, to lead them to the King at York by such a day, from thence to march against the Scots.

The Wapentake to which reference is here made was first formed in the time of King Alfred, when the people were classed into families of tens, over which one man was elected and held responsible, called the tytheing man, who had to maintain peace and the laws common for their association. Ten tytheings constituted a higher Court called the Hundred Court, which had its officials, who had power over lands, roads, water courses; over weights, measures, money, and order; to secure honesty, commerce, and life. The seat of the Hundred Court in this district was at Morley, as we shall show by and by. Certain of these Hundreds formed a Riding, Rape, Lythe, or Higher Court, that had charge of bridges, King's highways, general laws, defence, and internal arrangement over lesser Courts. As to the purpose of Wapentakes, we find that, having in Alfred's time no standing armies, the Courts required all youths of fourteen years to do suit and service, to be sworn to uphold the law, and to take share in the defence of the districts. They fixed the time for drilling into military discipline, and appointed the place of rendezvous, and the leaders in war or defence. These districts were called Wapen-taks, and derived the name as follows:—In each district, generally extensive so far as area was concerned, a place was set apart where was held the *gemote* or assembly of the people of the Wapentake, for the transacting of all public concerns relative to the district; and where, by the laws of King Edgar, every freeman in such district was obliged to attend. The custom of the people meeting to receive the Governor of the Wapentake is distinctly mentioned in the laws of Edward the Confessor. The person appointed repaired to the usual place of meeting for that purpose, and was there met by the principal persons in the district; after he had alighted from his horse, and placed himself on some elevation, and the people had gathered close up to him, he held up his spear and took security of all present, according to custom; each person then approached him and touched his spear with theirs—which ceremony of touching of armour was looked upon to confirm that community in one common interest, and hence the term weapon-touch, or weapontack. The Hundred or Wapentake Courts were, by statute of the 24th Edward

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III., 1340, discontinued, and the business removed to the County Courts. The name of Wapentake was retained, and is still used for Parliamentary, lieutenancy, and administrative purposes of various kinds.

Connected with the Wapentake of Morley is the circumstance that, according to all evidence, the musters took place at Morley, for near the top of Owlers Lane there was until a few years ago a place known as "Ratten Row," or "Rotten Row," a name of very high antiquity. The meaning of the term, according to the best authorities, is Muster Row; and this, so far as we are concerned, explains its use in reference to Morley. "Musters were formerly taken of the armours and weapons of the several inhabitants of every Wapentake, and from such as could not find sufficient pledges of their good a-bearing, their weapons were taken and delivered to others." It is, therefore, more than probable that the Wapentake, or gathering of the people, as well as the inspection of arms, for this district, were held on this spot.

The following towns and villages constituted the Morley Wapentake in 1379 :—

Allerton	Eccleshill	Idle	Rothwell*
Ardsley*	Elland	Liversedge	Shelf
Barkisland	Farnley	Lofthouse	Shipley
Batley	Farsley	Longfield	Skircoat
Beeston	Fixby	Manningham	Soothill*
Bolton	Gomersal	Midgley	South Owram
Bowling	Halifax	Middleton	Sowerby
Bradford	Hartshead	Mirfield	Stainland
Bramley	Haworth	Morley*	Stansfield
Calverley	Heaton	North Bierley	Thornton
Clayton	Heckmondwike	Northowram	Tong
Cleckheaton	Hipperholme	Ovendon	Wadsworth
Clifton	Horton	Pudsey	Warley
Dewsbury	Hundsworth	Raistrick	Wortley
Drighlington	Hunslet	Rishworth	Wyke*

The places marked with an asterisk are now in the Agbrigg division, the Wapentakes being known at present as the Agbrigg and Morley Wapentakes. We have given the list as above, because an erroneous impression prevails as to the extent of the Morley Wapentake, and also as to the places comprised within it. The Wapentakes derive their names, says BAINES, apparently from an ancient oak bridge and a moorish field, which in very ancient times seem to have formed the most remarkable objects in the district.

The combined Wapentakes of Agbrigg and Morley extend from the borders of Lancashire along the whole course of the Calder, and the greater part of the river Aire, to Normanton and the eastern extremity of the Yorkshire coalfield. It is one of the richest mineral and manufacturing districts of England, and the area is 314,279 acres.

In 1727, DANIEL DEFOE, author of "Robinson Crusoe," visited the principal towns in the Morley Wapentake, and described the district as

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one great hive of industry, although the population was not near a tenth part of what it is at present. He went on to say:—

The whole country, however mountainous, was yet infinitely full of people. Those people are full of business, not a beggar nor an idle person to be seen, except here and there an almshouse where people ancient, decrepid, and past labour might perhaps be found; for it is observable that the people here, however laborious, generally live to a great age—a certain testimony to the goodness and wholesomeness of the country, which is, without doubt, as healthy as any part of England. Nor is the health of the people lessened, but helped and established, by their being constantly employed, and as we call it "their working hard," so that they find a double advantage by their being always in business. Their business is the clothing trade, for the convenience of which the houses are scattered and spread upon the sides of the hills, even from the bottom to the top.

Of Morley and other clothing villages, lying between Halifax and Leeds, he writes:—

Every way to the right hand and to the left the country appears busy, diligent, and even in a hurry of work.

This pithy and animated description by Defoe is just as applicable to the present time as when he wrote, the only difference being that where he saw a hundred people, a thousand might be met with to-day.

Morley, which is at the present time represented, so far as the administration of the law is concerned, by our respected magistrate, Joshua Asquith, Esq., has, in the past, been more intimately associated with the administration of justice than it is now. Far away in the Saxon times it was the head of a most important Sessional Division, and had a "Sheriff's Tourne Court," as it was called. This Court was presided over by a gentleman who was styled the "Sheriff," and his office is one of the few which can be traced back to Saxon times. The Sheriff was at first elected by the freeholders to be the chief man of the shire, and seems to have possessed unlimited jurisdiction to keep the peace; to have presided in all the Courts; to have punished all crimes, and have redressed all civil wrongs. Like most other public offices, it suffered greatly from the appointment to the office of men unfit to exercise judicial powers, and ultimately this, with the action of Parliament and the exercise of the Royal prerogative, resulted in the almost entire abolition of the judicial functions of the Sheriff. The character and functions of the "Sheriff's Tourne Court" will be better understood from the following description taken from Tomlin's "Law Dictionary":—

The great court leet of the county, as the county court is the court baron; of this the sheriff is judge, and this court is incident to his office; wherefore it is called the sheriff's tourn; it had its name originally from the sheriff taking a tourn or circuit about his shire, and holding this court in each respective hundred. The nature of the jurisdiction of this and the court leet are exactly the same, the former being only a larger species of the latter, standing over more territory, but not over more causes. The Turn is a court of record; and by common law every sheriff ought to make his turn or circuit throughout all the hundreds in his county, in order to hold a court in every hundred for redressing common grievances, and preservation of the peace; and this court might be holden at any place within the hundred, and as often as the sheriff thought fit. But this having been found to give the sheriff too great power of oppressing the people, by holding his court at such times and places which they could not con-

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Woodburytype

Yours faithfully,

Joshua Reynolds

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veniently attend, and thereby increase the number of amercements, by the statute of *Magna Charta* it was enacted that no sheriff shall make his turn through a hundred but twice in a year, viz., once after Easter and once after the feast of St. Michael; and at the place accustomed. A subsequent statute ordained that every sheriff shall make his turn yearly, one turn within the month after Easter, and another turn within the month after Michaelmas: and if they shall hold them in any other manner they shall lose their turn for that time.

In 1461, owing to abuses of proceedings at the Sheriffs' Tournes or Law-days, where indictments and presentments were oftentimes affirmed by Jurors having no conscience, nor any freehold and little goods, and often by the said Sheriffs' menial servants and bailiffs and their under-Sheriffs, all power to attach, arrest, or levy fines on such presentments was taken away; and the Sheriffs and their surbordinates were ordered to bring such presentments to the Justices of the Peace at their next Quarter Sessions for the County, who were empowered to award process thereon. The records of the Courts of Quarter Sessions were usually called the Sessions Rolls, and in the West Riding these are to be met with at the offices of the Clerk of the Peace at Wakefield. One of these Rolls is called the Order Book, and from this we shall now make such extracts as refer to Morley and the immediate district. Under date October, 1638, is the following entry:—

Scold to be cucked. Cecilye Walker, wife of John Walker, for being a common scould, and abusing of her neighbours with evil revileing language, shall be cucked by the constable of Birstal upon sight hereof, being the punishment ordinarilye used for such offenders.

How Cecilye enjoyed the cold bath intended to stop her noisy tongue we have no record, nor do we find any entries in the Order Book respecting the Ducking of Scolds at Morley.

Under date, "January, 1639, Wakefield," and at Quarter Sessions, where "John Kay, Francis Neville, John ffarrier, and Thomas Thornhill, Esquires," were the acting Justices, we find the following entry:—

Bruntcliffe—Viscount Saville. Upon readinge the peticion of Thos. Broughe, of B. Blacksmith, who the lord Viscount Saville in the nyneth yeare of his Majestie's Raigne that now is, by his Indenture of lease, did demise and graunt to the said Broughe and his Assigns—a cottage and a parcell of grounde on Bruntcliffe, within the parish of Woodkirke, then and nowe in his Occupacion, for a terme of yeares yet to come, yet notwithstanding the said Broughe is presented for the said Cottage and hath alreadye paid divers sommes of Money which the Baylives have served of him:—Now, forasmuch as this Court is fully satisfied that the said Lord Viscount Saville is Lord of the Waste there, and that the said Broughe is very conveniently placed for the service of the cuntrye, being a Blacksmith as is aforesaid: It is ordered that the said Cottage be contynued hereafter without any molestation or trouble unto him the said Broughe or his assigns.

As an instance of the matters of which the "Sheriff's Tourne Court" took cognizance, we have the following:—

Richard Lillye, of Idle. R. L. hauing entertayned one Anne Camell, a poore woman having allowance out of the poor money of that parish into a Cottage or house in Idle, for which she paid noe Rent but was resident there as one of the poore of that parish: And now lately, at the Turne holden att Morley, the xvth of October last, the said R. L. is presented by

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the malice of some his particuler adversaries for entertayneinge the said Annie Camell as an Inmate: Ordered that said A. C. remayne there if R. L. soe please. And it is further desired that Steward of that Court will forbeare to estreate any fyne against R. L. and if any estreated, officers will forbeare to levy it.

In the following entry in the Order Book prominence is given to the special duties of the Court with regard to the maintenance of highways:—

Morley Sheriff Tourne Court. A fine has been leveyed uppon the inhabitants of Drighlington of three pounds ten shillings by Abraham Brooke, deputie unto Isaack Wormall, bailiffe of the libertye of West Pontefract, being ymposed upon for not repairinge theire highwayes in that towneship by the Steward of the Sheriffe Turne Court holden at Morley for this Wapentake of Morley:—Ordered that Abraham Brooke pay same to Overseer of Highways of D. to be ymployed in their repair.

The Court had also jurisdiction with reference to the administration of relief to the poor, as will be seen by the following extract:—

Henry Calverley, Esq. Henry Calverley, of Calverley, Esq., informs the Court that he is presented for erectying and maynteininge Cottages uppon the Waste at C. in the Sheriffe Turne Court at Morley:—Ordered that such Cottages wherein poore people inhabit that are relieved by assessment out of the poore moneys shall be allowed.

In the olden times, when the population of the entire country was under two millions, one court, for general purposes, was sufficient for a district, if it were held two or three times a year. Now, special courts for special purposes have been instituted, and are held in some cases every day. But in the main all are modelled on the lines of, and to a great extent governed as were, the courts of our Early English forefathers, subject, of course, to the alterations which time and circumstances necessitate.

The term Sheriff is derived from two Anglo-Saxon words—viz., *scir-an*, to divide, sheer, or cut; applied to a large territory throughout England, forming it into hundreds, wapentakes, or lathes, for the better carrying out of civil and military purposes—and *gerefa*, or reeve, meaning a steward or bailiff, and, in a limited sense, a rent collector or agent. The Sheriff in one capacity is therefore the King's fiscal officer of the shire or county.

The shrievalty is held only for a year; nor can any man who has served the office be appointed a second time within three years. Anciently the freeholders elected the Sheriff in those counties where the office was not hereditary. Afterwards they were appointed by the King, William the Conqueror being the first to nominate them for every county in England in 1079. In 1414, owing to the French wars, there were not respectable persons enough to serve the office, and it is asserted that occasionally ladies were appointed in England as Sheriffs. The present mode of choosing them—that is, by the Queen marking or pricking one out of three eligible names presented on a list—has been followed since about 1461.

In the reign of Henry VIII. the military functions of the Sheriff were handed over to a new officer—the Lord-lieutenant. He shares

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with the Sheriff the titular headship of the county. Disputes for precedence between the two have frequently occurred, both claiming to be the representative of the Crown, as undoubtedly they are in their respective departments. The former represents the civil power, the latter the military.

We shall now make reference to the "Hundred of Morley," as met with in the Sessions Rolls, and it will be interesting to notice the significance of the term. In early times the country was considered as but an aggregation of shires, and a shire as an aggregation of parishes, and a parish as an aggregation of families, and, therefore, it is to the family alone that we have to look for the ancient history of our country —the family, "that true archaic unit in the social history of mankind." As a great modern writer has said, "Society in primitive times was not what it is assumed to be at present, a collection of *individuals*; in fact, and in view of the men who formed it, it was an aggregation of *families*." This is strikingly illustrated in the history of our own land and of our ancient village, where in Saxon times the families were considered as units and divided into "hundreds" for the purposes of government, and the name "Hundred" has been handed down to our own day, though bereft of all its original significance.

It would appear that at the time when the Domesday Book was compiled there were not above a million and a half of people in England; but supposing that in consideration of the foreign influx, under William and Rufus, we take it at two millions, the country would be but thinly inhabited. The whole population of Yorkshire, at this time, including chief proprietors, ecclesiastics, free-tenants, burgesses, and villeins, would not exceed ten thousand.

The Court of the Hundred was the most ancient of the organised courts among the Germanic races; more remote still, in all probability, were the natural or prehistoric courts, such as the Folk Motes, or meetings of the various village communities; but the Hundred Court was the result of a deliberate attempt to furnish an alternative to violence and bloodshed. Part of the powers of the Hundred Court seems at an early date to have gone over to the larger judicial body called the County or Shire Court, while another part went back again to the village communities under the newer name of Manors.

For touching the king's peace every Hundred was divided into many Freeborgs or Tithings, consisting of ten men, which stood all bound for the other, and did among themselves punish small matters in their court, for that purpose called the "Lete," which was sometimes granted over to the lords of Mannours, and sometimes exercised by peculiar officers. But the greater things were also carried from thence to the (higher) courts—the Hundred Courts—so that both the streams of civil justice and of criminal did there meet, and were decided by the Hundreds, etc., as by superior judges both to the Court, Baron, Tithings, or Leets.

It was the boast of our Anglo-Saxon and Scandinavian ancestors that justice was brought to every man's door by the establishment of courts for shires, hundreds, and tithings. The Sheriff's Court survived the Conquest, and HALLAM says that it contributed in no small degree to fix the liberties of England by curbing the feudal aristocracy. It was to this court that an English freeman chiefly looked for the

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maintenance of his civil rights. It is not known when the civil and criminal proceedings were separated.

When the Hundred Court and the Sheriff's Court were held in Morley we can well understand the difficulty which would be experienced by persons living miles away being called upon to act as jurors, defendants, plaintiffs, and in other capacities. In addition to the persons just named, it is said that from very early times these Courts were attended by the lords of manors, and four men representing each village or parish. It appears, also, that the Sheriff began to abuse his power by holding his court as often as he thought fit, which was found to be oppressive to the people. A complaint was made, and is thus embodied in a statute 31 Edward III. :—

> Sheriffs make their turns oftentimes, intent when men ought to intend devotion and other works of charity for the remedy of their souls, and sometime after the gule of August, when every man almost is occupied about cutting and entering of his corn, whereby the people perceiveth them much grieved and disquieted, our lord the King, desireing the quietness of his people, ordained and established that sheriff's tourns be held only twice, within the month after Easter and Michaelmas, at the place accustomed.

By 22 Henry VIII., c. 5, the Courts of Quarter Sessions were first endowed with administrative functions; the powers of these newer courts became increased and enlarged, and some of the business of Sheriff's Turns, and afterwards of Manor Courts, was transferred to them, both gradually losing much of their original importance, repute, and usefulness, and becoming unfitted to the requirements of the times.

At the office of the Clerk of the Peace for the Riding at Wakefield, are kept the Sessions Rolls from A.D. 1669 to 1886; fragmentary and disarranged at the commencement, and occasionally defective at subsequent points of the series. The Indictment Books (one hundred and nine volumes) are also to be found in the same place; and the Sessions Order Books, records of orders made by Justices of the Peace at General Sessions (65 volumes). The latter, although far from perfect, are on the whole sufficiently legible to furnish copious and valuable information of the social condition of the West Riding. One or two extracts which we have culled from the Order Books will shew the interesting character of these manuscripts.

The rate of wages to be paid by employers of labour was fixed at the Quarter Sessions, and the following has reference thereto :—

Pontefract Sessions, 6 April, 1703.

SERVANTS' WAGES.

Yearly.	£	s.	d.
A bailiff or foreman	4	10	0
And livery, or in lieu of livery	0	10	0
Chief servant	3	10	0
Miller that is skilful in minding of his mill	4	0	0
Not so skilful	3	0	0
An ordinary servant in husbandry	3	0	0
Every other	2	5	0
Young men between 12 and 16	1	16	8

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The wages here given were in addition to meat and drink. This note also applies to the following cases:—

	£	s.	d.
A woman servant that hath charge of brewing, baking, malting, kitching and milkhouse.....	2	0	0
A woman servant that hath no husband	1	10	0
A young maid servant not above 16 years.....	1	0	0
Master mason (with meat and drink).....	6	0	0
Do. (without ,,)..	12	0	0
Labourers (with meat and drink)	5	0	0
Do. (without ,,)	10	0	0
Master millwright	18	0	0
His servant	12	0	0
Colliers (without meat and drink) per day	0	0	12
Fillers or barrowers (without ,,) ,, ...	0	0	10
Banksmen or drawers (without ,,) ,, ...	0	0	8

The rate to be paid for carriage of goods by the "common carriers" was also fixed by the Justices at the Sessions:—

CARRIERS' WAGES.	£	s.	d.
London to Doncaster, Wakefield, Leeds, etc., or any other place within the Ryding, from May day to Michaelmas, per stone and no more ...	0	1	2
From Michaelmas to May Day	0	1	6
And for every odd pound, five farthings.			

As time pursues its onward course we find that the manners and customs of society undergo material change; new officers are called into existence to suit the altered conditions of men and property; while adminstrators of ancient note, who, ages ago, were considered to be, as no doubt they really were, indispensable for the proper administration of the affairs of the times in which they lived, withdraw from our sight, to exist only by name, in the archives of the past. Thus we find that not only do offices, once important, become in the lapse of time quite obsolete, but the duties of some of those which may still linger with us, change, or are greatly modified by the fleeting manners of each succeeding age. These remarks are specially applicable to the office of Sheriff, who as we have shown was an important functionary here in days of yore, wielding a considerable share of authority within his jurisdiction.

Shortly after the Restoration, says MACAULAY, two Acts of Parliament were passed, by which the Militia was put on a different footing. Every person who had an income of five hundred pounds per annum derived from landed property, or possessed personal estate to the value of six thousand pounds, was required to provide, equip, and support one horseman; while others who had fifty pounds issuing from property, or had personal estate amounting to the sum of six hundred pounds, were bound in like manner to furnish one pikeman or musketeer. The services of the standing army were dispensed with, and the militia is said to have been the only force which this country possessed for many years after the termination of the civil wars. Its strength was estimated at near one hundred and thirty thousand men, under the direction of the Sovereign, and officered by the Lord-lieutenants and their deputies, who fixed the time for drilling, which was not to exceed fourteen days in the year. For disobedience or breach of discipline, the magistrates had power to inflict penalties.

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Sir Michael Wentworth raised a regiment in various Wapentakes of the Riding, and the Morley contingent consisted of two persons, viz:—

Matthew Scatcherd and Thos. Craister, Musketeers.

The Matthew Scatcherd here referred to was an ancestor of Mr. Oliver Scatcherd, who is the last living male representative of the family, as the aforesaid is the first male representative of whom we have any recorded account. This Matthew, according to the Rev. OLIVER HEYWOOD'S *Diary*, was a very rich man, which fact is further confirmed by our historian, who refers to his ancestor as "Matthew Scatcherd, an opulent merchant, in the proudest days of England's glory." On the 14th July, 1656, he was married at Batley, to Miss Elizabeth Hudson, who brought him two other sons, Matthew and John, and several daughters. Besides his personal property, he had handsome real estates at Morley, Birstal, Heckmondwike, and Healey. He died and was interred at Batley, in 1688, the year of the second Revolution. His wife died the 25th of August, 1715, in the 84th year of her age, and was the first of the family, we believe, who was interred in the family mausoleum within the graveyard of St. Mary's.

Musketeer.

The dress of a musketeer consisted of a steel morion, a good combe-cap, a gorget for the neck, and a pike-proof cuirass. The musket barrel was four and a half feet long, and the stock of walnut or beech wood.

In 1692-3 a Land Tax was collected in Morley, and the payment on the rateable value was £111 19s. 9d., while for other neighbouring townships the amounts were as follows:—West Ardsley, £81 12s.; Batley, £89 13s. 4d.; Dewsbury, £130 5s.; Soothill, £102 7s. 8d.; Drighlington and Gildersome, £96; and Wortley, £65. From this list we can form an idea of the relative importance of the different townships.

So far, in our sketch of the history of our ancient village, we have been, as it were, wandering amongst the labyrinths and mists of

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antiquity, with only here and there a few rays of light to guide our steps, and with scarce a finger-post to direct us on our way. But bidding good-bye to the times of the Ancient Briton, the Roman, the Saxon, and the Dane, and reaching far into the rule of later days, we draw near to a period in the history of the place possessing more substantial and trustworthy records, over which we can pace with firmer tread, and make a longer and more interesting acquaintance.

From an old Town's Book in our possession, we are enabled to trace the progress of the village, and see who were its leading men in local matters, from the middle of the eighteenth to the early part of the present century. The volume contains the accounts of the Overseers of the Poor, Surveyors of the Highways, Churchwardens, and Constables, as also the minutes of vestry meetings and other important transactions. These accounts are amongst the most valuable records we possess of the past History of Morley. Some of these are given in considerable detail, while others are, unfortunately, so brief as to convey but meagre information. It is much to be regretted that the volume in which they are contained dates no further back than the year 1751. The previous volumes, could they be found, would constitute a treasure over which we could pore with unmixed delight. It is but, however, too probable that these have long since perished. By their light, much that is obscure in the early history of our village would have been explained, and circumstances now altogether unknown revealed.

Records having reference to past events which have transpired here are not so plentiful that we can afford to be deprived of even the least important, much less those of its chief public officials.

The "Morley Town's Book, 1751," is not, as we have said, so full of information as one might have expected it to be; but the village was not so thickly populated one hundred and forty years ago as it is to-day, nor were there so many candidates for public office, or so many public officials required to carry on the business of the place. And yet, the battered and shabby-looking book, brown with age, has been kept with great exactness; and it is a pleasure to turn over its musty leaves, and look over the various handwritings of those who have left their "mark," as well as those who have left specimens of caligraphy of which a writing master need not to be ashamed. Some of the chirography is really beautiful, flowing, and full of freedom as well as distinctness, which are not always to be found in company. We cannot say that all the matter which the book contains is of great weight or value; but along with many brief, prosaic entries of financial and other every-day topics, are interspersed entries of great interest, and some which will afford us both amusement and information, as they contain references to social matters of a pleasant character, varied now and again by others which soon dispel any lingering notion we have ever entertained that the days of our great-grandfathers were really the "good old times."

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15 Octob: 1760

Whereas the Accompts of John Milner and Samll Morley Surveyors of the high ways for the Township of Morley for the Year nineteen were Passed at a Townsmeeting held on the first of this Instant Octob: but upon a Second Inspection great frauds were discovered to have been Committed and the Money Collected for the use of the said highways greatly misapplyed. Enquiry was this Day made into the Reasons, When John Milner who hired a Deputy, and had Enquired more Particularly into the Affair, made a Report to this Effect that he believes 4 Pounds or Near that Sum, was Embezled and not Converted to the Proper use

It is now therefore Unanimously agreed by all present in Order to prevent Such frauds for the future that no Drink Shall be allowed Either to the Labourers or Carters at the Common Days Work, as that Appears to be an Article which gives the greatest Room for Imposition.

Signed by

Dawson Wm Lister George Hodgson
Robt Dixon Jno Webster Wm Cowper
Thomas Crooker Jo. Crowther John Milner
Tho. Royston Joseph Royston Joseph Turner
Willm Dixon Sam. Hall Joseph Turner
Wm Watson James Halstead John Crowther

Page from Township Records, A.D. 1760.

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The first official mentioned in the book is the Overseer of the Poor, and, as his office was an important one, we shall say something as to its origin. When parishes were but sparsely populated, the poor were provided for by voluntary contributions, which were distributed by the clergymen or other trustees. In the 27th of Henry VIII. (1536), it was enacted that the churchwardens, or two others, of every parish, were to make collections for the poor on Sunday. Fifteen years later it was enacted that the minister and churchwardens were annually to appoint two able persons or more to be collectors of alms for the poor. These were the first overseers, but churchwardens were, and still are, overseers of the poor. In the 5th of Elizabeth (1563), the parishioners were authorised to choose the collectors, but, nine years later, the law was again altered, and Justices were authorised to appoint the overseers. It was not, however, until 1572 that the Justices were empowered to lay a poor's rate. In 1691, it was enacted that "the churchwardens and overseers of the poor in every parish shall raise weekly or otherwise (by taxation of every inhabitant, parson, vicar, and other, and of every occupier of lands, houses, tithes impropriate, propriation of tithes, coal mines, or saleable underwoods in the said parish), a convenient stock of flax, hemp, wool, thread, iron, and other ware and stuff to set the poor to work; and also competent sums for the necessary relief of the lame, impotent, old, blind, and such other among them being poor as are not able to work, and also for putting out poor children apprentices." But at the same time it was provided that parents and children were to help each other:—"The father and grandfather, mother and grandmother, and children, of every poor, old, blind, lame, or impotent person, or other poor person not able to work, being of sufficient ability, shall at their own charges relieve and maintain every such poor person as they shall be by Justices assessed."

The first date in the Town's Book is 1751, in which year Robert Dixon (a very common surname in Morley at the present day) was, it appears, overseer of the poor for the township, and the entry of his accounts reads as follows:—

May 27th, 1751. Accounted then with Robt. Dixon, overseer of the poor, for the year last past, and he has received by Two Assessments	£54	2	0¾
And of Thomas Marshall...	2	0	0
And also of Mrs. Harris for Rent		8	0
	56	10	0¾
Disburst as appears by the particulars of his Accts	55	12	10
Rests due to the Town, which was immediately pd. to Francis Moor. Allowed by us, SAML. SCATCHERD, WM. LISTER, SAML. RAYNER.		17	2¾

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The overseers' accounts for 1752-5 are but a repetition of the above, with altered names and amounts, but in 1756 we come upon entries of a more interesting character. The overseer was Mr. Samuel Clark, and the items in the accounts furnish us with an insight into matters respecting which there was evidently some difference of opinion, and about which we can readily conceive that there would be some sharp words and angry recriminations. From the entry we give below it would appear that by Saml. Clark, the overseer, or, what is more likely, by a vote of the town's meeting, some payments were made which were irregular and out of order, and which were subsequently disallowed. The entry is as follows:—

	£	s.	d.
June 8, 1756. Accounted then with S. Clark, overseer of the poor, for the last year past, and he has received two assessments	87	1	8
Received of preceding officer	7	1	3
Also, Hannah Harris, rent	0	10	0
	£94	12	11
Disburst	84	15	2½
Remaining due to the town	£9	17	8½

	£	s.	d.
Which was disposed of as under (to wit)—			
By gates and stoops at the Parson's house	4	19	2
For clothing John Worseman	2	2	5
For law charges concerning Neepshay Lane	0	16	4
Paid to Mr. Scatcherd, concerning repairs of the Chappell	1	18	7
Spent the same time	0	1	2½
	£9	17	8½

Allowed by us, SAML. SCATCHERD, Jun., WM. LISTER, JOHN HEMSWORTH.

When the next reckoning day arrived, we find that several of the above payments were objected to, and, though there does not seem to have been any official auditor in those days, public opinion was evidently sufficient to interdict any payments which were not considered to be legal. The Thomas Hopkins, overseer, hereafter named, was an ancestor of our present respected town-clerk, and we can well imagine that his year of office would be a lively one, and that he would retire from the post with pleasure. Of course it is well known that in those days the person selected for official life was bound to accept the office to which he was appointed, or pay a heavy fine. It would be interesting if we could know who had ultimately to pay the costs of the "parson's gates and stoops" and the "repairs to the Chappell." It does not, certainly, appear to us as the correct thing to charge these items of expenditure upon the rates, but we know that customs and precedents in those far away times were responsible for much that we cannot explain with our present day experiences.

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The balance sheet for 1757 is as follows, and we can easily understand that the audit would create much excitement amongst the officials:—

	£	s.	d.
Accounted then with Thos. Hopkins, overseer of the poor, for the year last past, and he has received by two assessments	87	6	0
Received also of Saml. Clarke the preceding officer [Which is specified in his accounts in the Town's books to be paid for parson gates]	4	9	2
Also for repairs to the Chappell	1	18	7
And for clothing John Worseman	0	15	4
Received of Hannah Harris rent	0	9	0
	95	8	1
Disburst as appears by the particulars of his accounts	85	15	1
Remains due to the town	£9	13	0

Which was immediately paid to James Halstead.

Allowed by us, WM. LISTER, SAML. CLARK, GEORGE HODGSON.

It is worthy of remark that in the long catalogues of names of those who served the offices of overseer, churchwarden, surveyor, and constable for more than a century, we find all the old names which exist amongst us at present. We have the Asquiths, the Rayners, the Scatcherds, the Kirks, the Ellises, along with others equally familiar, and only in very few instances do we come across names which have not at this time their representatives in the district. We have pored over the scores, if not hundreds, of names of Morley worthies which appear in this old Town's Book with the greatest interest, for we are most of us ready to allow that it is desirable, if not in a sense honourable, to be able to trace our ancestors back through the centuries, and recount the part they played in the social and public life of the times in which they lived, and at the same time unravel the intricacies of the days in which their lot was cast.

In transcribing one or two of the yearly accounts of the overseers, we have done this in order to convey a clear idea of the manner in which they were kept, and also to show who were the leading parishioners who certified and passed the several items appended thereto. Some of the items are full of interest, affording us now and again a passing glimpse of some shady transactions, suggesting many curious reflections, while they serve better than the most elaborate disquisition to illustrate the peculiar manners and customs of the times.

In the year 1768, after the entry of the overseers' accounts, appears a notice to the effect, that

John Webster, freeholder and hireling under Saml. Crowther, charg'd Three Shillings and 6d. for going to Cottingley being the first person who ever Acted in so scandalous a manner.

From the overseers' accounts we learn that the two medical gentlemen residing at Morley in the middle of last century, were

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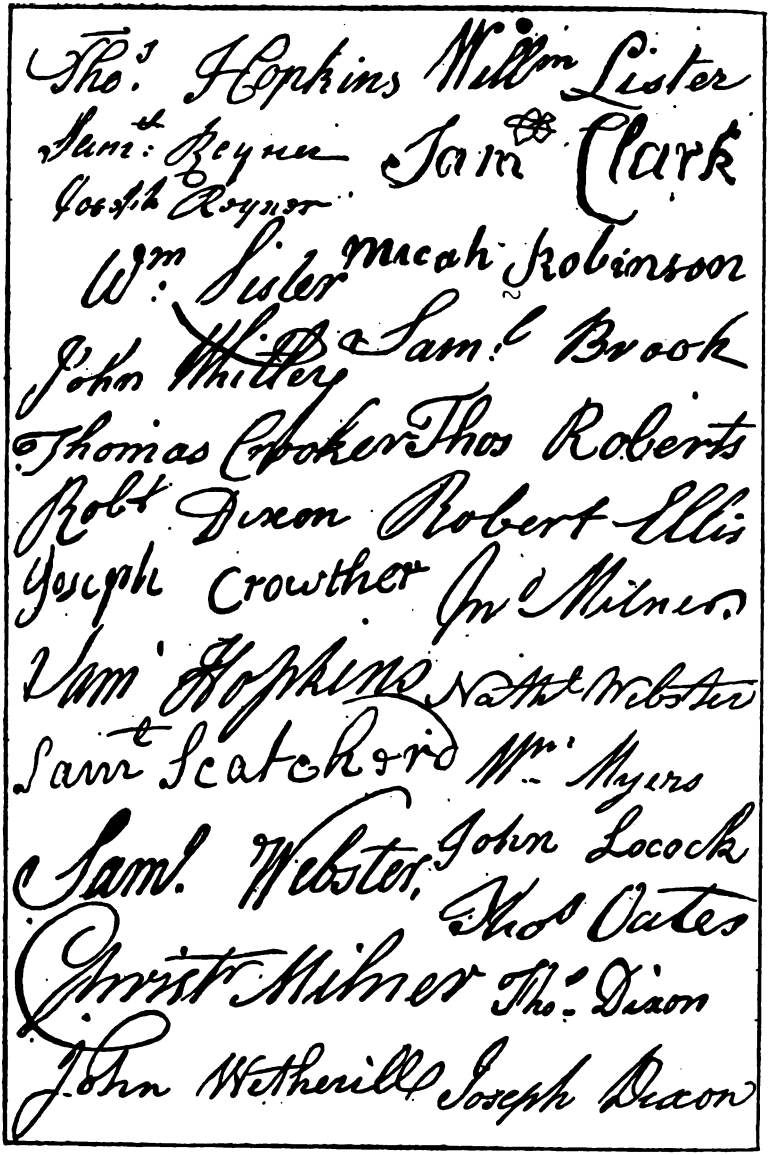

Autographs of Township Officials, A.D. 1750—1800.

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Drs. Mann and Gisburn, both of whom received payments from the rates for professional services. In the accounts for 1769 we find an item in the receipts of 3s. 2d. for "old cards," though how this waste from the cloth manufacture came to be at the disposal of the overseers we cannot determine.

Towards the close of the last and at the beginning of the present century the amount distributed for the relief of the poor rose to an enormous figure. In 1787 four separate assessments or "leys" were made in the year, and the sum of £267 1s. 5d. was paid in relief; in 1794 there were six "leys," and the amount paid for relief was £400 11s. 6d.; and in 1800 the amount raised by assessments was £320 7s. 7d.

The eighteenth century closed gloomily enough in Morley, for the terrible French war had completely paralysed trade and exhausted our national resources. Wheat was at 119s. 6d. a quarter, and in 1812 it had risen to 126s. 6d. a quarter, and flour was sold at 8s. 6d. per stone. The rates were enormous, and the majority of the inhabitants of Morley must, when the present century opened, have been in a condition akin to beggary. Then it was that the overseers were called upon to furnish money for the following purposes :—Coals, shoes, clothing, oatmeal, corn, and rent; also pay burial fees, apprentice fees, and fees for medical attendance. The poor rate for 1801 amounted to £1,079, levied by several assessments, the total of which was 13s. 6d. in the pound.

All the respectable inhabitants of Morley, a century and more ago, were compelled to take apprentices from the overseers. A small premium was paid with the apprentice, and any person refusing to receive such apprentice had to pay a fine of ten pounds. The apprentice generally lived in the house with the master, until the early part of the present century, when the wives of our manufacturers and woolstaplers got too proud to like it, so the apprentices began to lodge out, and, as a result, it is said that "they were much less orderly and well behaved." "A list of Persons' names who have had Town or Parish Apprentices, from 1710 to 1802," to the number of 188, appears in the Town's Book. In 1775 is an entry to the effect that "Widow Halstead, widow, paid £5 15s. 6d., in lieu of a Town's Apprentice." The apprentices of a century ago, as we learn, had very hard times of it, for, in addition to their own particular work, they were expected to act as a sort of valet or body-servant to both master and mistress. After supper they had to fetch, on their heads, water for the house supply, feed the pigs, and run all necessary errands. Their diet consisted of little beyond oatmeal porridge and oaten bread, and the mistresses had generally a batch beforehand, that the lads might eat less. We are not surprised, therefore, to learn that when opportunity offered they would snatch a cake from the "bakstone." It was considered the height of extravagance to eat "havver bread" that was not a week old, and as Tuesday was generally the baking day, and the

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week's requirement were done at a time, they were often quite mouldy by the time they were eaten. So badly were some of these unfortunates treated that, within our own recollection, it was usual to say of any person who was behaved to in an inconsiderate manner, "He's treated as bad as ony 'prentice lad." By grinding and grasping masters, and by overbearing and domineering mistresses, they were indifferently fed and worse clothed; but, to their credit be it written, there were some good old "dames" who behaved well to the apprentices, and received, in most cases, kindness in return. Of the dress of the apprentice it has been said that he might often be seen with corduroy or fustian trousers, which had been big enough once, but with which he was then on bad terms, they having run in and he having run out; while for shoes or boots he was treated to a pair of the "maister's" or the "dame's," by way of saving his own for Sundays. A brown paper cap or an old hat crown, with a blue smock, completed the costume of the "'prentice lad" of a hundred years ago.

Some of the names of these parish apprentices are worthy of notice, as showing that their derivation was from a very humble source. Previous to the year 1767, the following, with other apprentices, are registered in the Town's Book:—

John Spetch to William Lister, who had William Burnley before.
Mary Gaunt and Robert Ward were both at Scholecroft Farm.
Joshua Sharp to John Dixon, sen.
Joseph Gaunt and Saml. Webster, both to Mr. John Dawson.
Elizabeth Spetch to Saml. Webster.
Elizh. Ayres and Ann Asquith, both to Benjn. Asquith.
John Ayres to Mr. Robert Wray.
William Weightman, *alias* Prescod, to Mr. Saml. Scatcherd, 1717.
Tobias Launsdale to John Asquith, 1720.
Stephen Gregson's son to Jno. Ellis, Blacksmith, 1733.
Jno. Darnbrook to Jos. Asquith, 1740.
Hannah Lacy to Mr. William Lister, 1753.
Geo. Duggin to Jno. Wormald, 1762.
Mary Athey to Saml. Crowther of the Lane Side, 1766.
Chas. Gibson to Saml. Clark, Shoemaker, 1767.
John Kirk to Isaac Smithies, for Mrs. Preston, he haveing paid Six Pounds, sixteen shillings, and sixpence, etc.

It will be seen from the above list that few of the names to be found in it are represented at the present day in Morley; and this, to our mind, is a convincing proof that the apprentices as a rule, when their time was up, wandered away to other places, and eventually became lost to our village, whilst the descendants of the "maisters," knowing when they had found a good place, have shared its vicissitudes and its prosperity up to the present time, and, judging from all appearances, are likely to be represented in the town for centuries to come.

In the Town's Book appears a list of the Overseers from 1700 to 1820, and the catalogue of names is most interesting, comprising those of the oldest families in the township for a period of more than a century, and, as such, it is of much historic value. Our readers who are

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natives of Morley, can by means of this list trace their ancestors back through the centuries, and it is a noticeable fact that we find in the list nearly all the old names which exist among us at present.

In connection with the office of Overseer, we will submit a statement as to the rating of the township at different periods. The amount raised in 1751 was as follows :—Poors' Rate, £54; Highway Rate, £12; Constables' Rate, £14; and Churchwardens' Rate, £15; making a total of £92. In 1801, the Poors' Rate was £1,079, and in 1885 the amount is near £6,500, which sum includes County Rate, Burial Board, Police, and other levies. The increase in the rateable value may be taken as a practical indication of the growing prosperity of the town. In this respect, we find that in 1781 the property assessed amounted to £1,333; in 1815, £5,964; in 1841, £10,831; in 1865, £26,589; in 1876, £45,457; and in 1886, £58,000.

Previous to 1700, the laws relating to the relief of the poor were in abeyance in Morley, for, after the legislature had passed the Poor Laws, Morley, for a long time, dealt with its own poor, and collected what was required for the purpose in small sums, or "leys," from the ratepayers. The first, and indeed the only, Poor House in Morley was established about 1730, and consisted of three one storey cottages, situated in Queen Street, on the site of the Local Board Offices. The land for the purpose was given by the Earl of Dartmouth, the lord of the manor. The rule of relief was to "help those who tried to help themselves," for, in many cases, the poor were employed to make up articles of clothing, and in other ways to assist in their own maintenance.

In February, 1837, the Dewsbury Poor Law Union was formed, and the power of the Overseers of the Poor in Morley to relieve their own poor was taken out of their hands. This was felt as a great injustice, and bitter was the feeling against the Government in this matter. A new valuation was made, which nearly doubled the rates on cottages, and reduced those on land about one-third; by which alteration those were at that time compelled to pay the rates who ought to have been receiving them, and many were summoned who had neither work nor bread. Morley is represented on the Board of Guardians at the present time by Mr. Samuel Stead, Mr. Joseph Schofield, and Mr. David Brook.

One of the most conspicuous amongst the town's officials, as he was the person who had the most authority, was the Constable. WHEATER tells us that his name comes from the *Comes Stabuli* of the Eastern Empire; but his "designation tells that at first he was no more and no less than superintendent of the Imperial stables, but, having in process of time obtained the command of the army, which was his highest point, he transferred his authority from the making of war to the preserving of peace, and as such be became 'one of the most ancient officers in the realm for the conservation of peace.'" By the common law of England, from the time of William the Conqueror, it was

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required that every constable should be apt and fit to execute his office, and an inhabitant of the place for which he acted, and ought not to be the keeper of a public-house. He was to be chosen by the Court Leet, and some interesting notices relating to this are in existence.

In 1693, Morley was the head of a division of the Constabulary, and the following notice relating thereto is supplied by J. H. TURNER, from the Wakefield Sessions Rolls:—

Chief Constable for Hundred of Morley, appointed at the Sessions, Edwd. Langley, Hipperholme, Esq., nominated 1693.

The Morley constable had to pay due diligence to the protection of life and property, and many other matters required his vigilant supervision. A century ago we find him spoken of as a "valiant man and a name of dread," ruling his parish with all a tyrant's authority. There was one feature, however, about him, which has ever been characteristic of this public officer, namely, that he only came upon the scene when the disturbance was at an end. The first entry in the Town's Book regarding the constable is as follows:—

	£	s.	d.
Oct. 4th, 1752—Accounted then with Samuel Webster, constable, for the year last past, and he has received by one assessment	10	15	3½
And disburst as appears by his particulars of accounts	9	17	1
Remains due to the town	0	18	2½
Paid the same time to Josh. Hague	0	9	11½
And paid into Saml. Rayner's hands (of which 8s. 1d. was paid for mending Clock, and candles; also 1½d. for oyl)	0	8	2½
	0	18	2½

Allowed by us, THOS. HOPKINS, SAML. REYNER, JOSH. REYNER.

The management of the Old Chapel clock was for a long time under the control of this authority, for we find that in 1781 there is an item of "13s. 4d. paid for winding the Klock," which sum appears to have been paid yearly for more than half a century.

At one period in our history it was the duty of the constable and his assistants to put the scolds of Morley into the Ducking Stool, tie them fast, wheel them round the village, and then duck them in the pond, which formerly was in existence near the Town's quarry, in Albert Road. When the ground was required for the purpose of erecting cottages, and a village pound or pinfold, the pond was filled up, and the Ducking Stool was removed to another suitable position in Morley Hole, and subsequently to the "Flush Pond" in Owler's Lane, near to what was long known as "Ratten Row." Our village constable had thus a very summary way of dealing with the busy-body, scandal-monger, and gossiper, who at that time was considered, not

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only as a domestic plague, but as a public nuisance, calculated to breed mischief amongst her neighbours, and disturb the peace of a whole neighbourhood. The punishment has become obsolete, and it would be well if the reasons for it had departed also.

The Ducking Stool consisted of a plank from twelve to fifteen feet long, supported in the middle by a short upright post, which was driven

Punishment of the Ducking Stool.

into the ground close by the side of the pond, and arranged so as to allow of the chair or stool being raised or depressed, or swung round in any direction. To the end of the plank the stool was attached by means of a pivot, which allowed it always to retain a horizontal position. In this the scold was securely fastened, and, being swung round over the water, the opposite end of the lever was raised, and down went the offender, and received the immersions—three being the usual number of dips. When the villagers wished to get up an excitement, to

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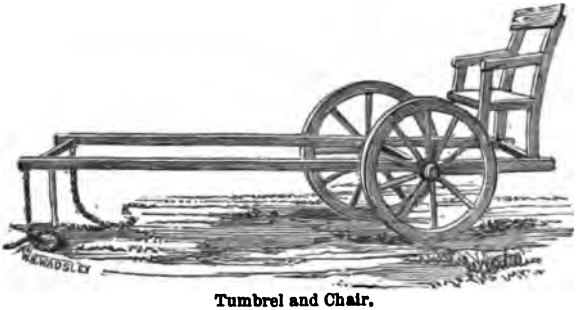
relieve the dull monotony of their lives, a "ducking" was "as good as a show," or a bull and bear baiting. Whenever the sport occurred, a crowd was gathered together to enjoy it—the greater the cruelty, the greater the zest with which it was enjoyed. It is well that the authorities dare not now enforce the law, for it is *still lawful* to order the scold to be ducked.

The Ducking Stool.

In connection with the Ducking Stool, a *Tumbrel* was sometimes used. Fraudulent bakers, brewers of bad ale, vendors of putrid meat, etc., as well as false swearers, were carted round the town on the tumbrel. This machine was the wheel-carriage on which culprits were taken to be ducked, or to be locked in the pillory. It consisted of a



Tumbrel and Chair.

pair of long shafts, with ropes attached, and a pair of wheels of three feet three inches in diameter, as shown in the engraving. When used, the delinquent was placed in the chair, and firmly tied in, and the machine on which she was mounted was then drawn to the pond, and pushed in backwards. The shafts were then let go, and the scold thus tipped backwards into the water, the shafts flying up, and being recovered after the immersion by means of the ropes attached to them. The Ducking Stool, as a cure for scolding dames, was ultimately superseded

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by the Brank, or Lady's Bridle, the original instrument being for some time in the possession of Mr. Scatcherd, who gave it, a short time before his death, to the Museum of the Leeds Philosophical and Literary Society. The Brank for the punishment of scolds and "slanderous gossips" was constructed of iron, having a collar which fitted round the neck, being hinged at the sides, to which were fastened four bands or hoops rising over the ears, and in front between the eyes, crossing each other on the crown of the head. The band passing down the back of the head was hinged at the crown so as easily to be raised when the instrument was applied to the culprit, and was then secured to the collar by a padlock at the back of the neck. On the band in front was welded a piece of steel, called the gag or bridle-bit, about two inches long and one inch broad, projecting inwards, having its underside rasped or cut like a rough-file. This was inserted into the mouth of the noisy delinquent, and rested upon the tongue, thus effectually preventing her from exercising that peculiar faculty which had brought upon her the indignation of the law. Above the bit was an aperture for admitting the nose. During the whole of the eighteenth century, this was the popular mode of punishment for termagants and shrews.

Morley Brank.

Brank.

The Bridle was put upon the offender by order of a magistrate, and, having been securely padlocked, the culprit was led round the town by an officer, to her shame. Nor was it taken off till after the party began to show all external signs imaginable of humiliation and amendment.

We must not, however, indulge the idea that the weaker sex were the only members of society in Morley a century ago who required the attentions of the constable, for we find that the Stocks were often in requisition in our ancient village, to restrain the

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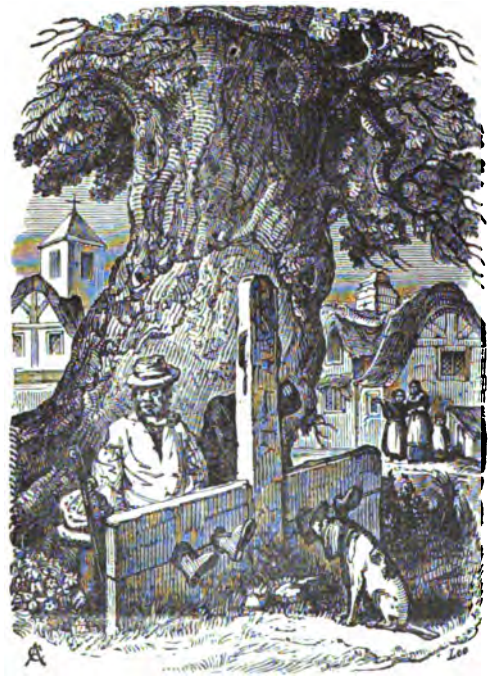
turbulence of the male portion of the inhabitants, and also to find a resting-place for "tramps"—a class of characters who were often in trouble, and to whom the Stocks of bygone times were familiar enough. This mode of punishment has now fallen into disuse, though in some rural districts, as Tong, near Bradford, for instance, the machine is still preserved as a relic of the past.

On Monday, July 8th, 1872, the magistrates, sitting in Petty Sessions, at Bradford, sentenced William Davis and James Watson to sit six hours in the Stocks for drunkenness. The prisoners were locked up in the Stocks, in front of the Court-house, Hall Ings, and there they sat until five in the afternoon, exposed to the gaze of hundreds of spectators who flocked to the spot to witness the unusual spectacle.



The Stocks, as we remember to have seen them, near the entrance to the Old Chapel graveyard in Commercial Street, or "Back Lane," as it was then called, consisted of two upright wooden posts, in which were fitted two horizontal planks, the lowest being a fixture, while the upper was made to slide vertically in a groove in the pillars. On the respective edges of the planks notches of different sizes were cut to receive the arms and legs of the culprits, when the whole were bound together with iron fastenings, secured by a padlock. The offender was seated on a rude bench with his arms at liberty, his legs only being secured.

Many expedients were resorted to by our ancestors to escape the public exposure to which the Stocks subjected them, and often with success; but sad was the case of him, who, being found guilty, was too poor to find a bribe in the shape of a peace-offering. With, perhaps, a keen sense of his situation, and fully alive to the folly of his conduct, he was without any pity confined, publicly exhibited, and thus exposed to the taunts and sneers of the rabble, and to the serious reprobation of his conduct by his more respectable fellow-townsmen.

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This punishment was looked upon by our forefathers as most degrading, and as sure to entail upon the subject a stained character and permanent disgrace. It was no uncommon thing for an offender put into the Stocks for the first time, and that for some petty misdemeanour, to endeavour to hide his shame by a course of drunkenness, until at last he became an outcast from society, and gained a very unenviable but homely acquaintance with the Stocks. The use of the Stocks in Morley was abandoned long before their removal from Back Lane, and they were for a long time preserved as a memento of the erroneous methods once employed for the punishment and reformation of evil-doers.

As we shall have occasion to show by-and-bye, Sabbath-breaking and profane language were crimes with which those in authority had to contend in the earlier years of the present century, and these objectionable features of village life our forefathers vigilantly endeavoured to suppress. It was the custom of the constable, along with the dog-whipper and sexton of the Old Chapel, after sermon had commenced on the Sabbath morning, each carrying his staff, the badge of office, to walk the highways and lanes in search of Sabbath desecrators. Instead of returning to service at St. Mary's, they adjourned to the parlour of the "Fleece," where they found sundry members of the choir of the Chapel, who had slily made their way down the staircase of the gallery when the text had been given out. As the sermons were generally upwards of an hour in length, and the fireside of the "Fleece" was cosier than the cold atmosphere of the Chapel, these jovial officials and guardians of the peace amused themselves until the cracked old bell struck the hour of twelve, when they marched as decorously as possible to their places in the ancient edifice.

In 1756 it was found that undue liberties were being taken with the public money, and that the officials were in the habit of making excessive charges for journeys on the business of the town, and also expending too much in "treats" and alehouse junketings, on every occasion which could by any possibility afford an excuse for that agreeable pastime. Our ancestors were able to carry under their belts, with dignity, more of the "creature comforts" of this life than the men of this generation; and though they were a slow race, as we count slowness, and took matters with a *nonchalance* we know nothing about, they were plainly a jovial, sociable race, with strongly marked notions of equality, and not burdened with such a weight of self-consequentialism as some of their successors. But the line had to be drawn somewhere, and so the following resolution was agreed to :—

Oct. 4, 1756. It is then at a Publick Town's Meeting unanimously agreed that the present constable of Morley, and likewise every succeeding constable, and also every other officer in the Township of Morley, aforesaid, for the time to come, shall have one shilling every time they are occasionally called to go to Wakefield about the Town's business. Signed, JOSEPH HALL, WILLIAM CROMACK, NATHL. WEBSTER, etc.

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In the Constables' accounts for 1761 we find that, on balancing up, William Watson was surcharged 12s. 6d, "which was expended in treating the people who try the weights, which is disapproved of, and will not be allowed in future accounts." This sum, which was expended at the merry bout at which our jovial forefathers entertained the "weight testers," was evidently considered to be far too excessive, and more than was usually appropriated to that purpose, and so may have scandalised some of the leading townsmen. On several subsequent occasions objections were raised to the amounts charged for "treating" and for "expenses in journeys to Wakefield and other places," and ultimately the following rigid rule was laid down :—

May 13, 1799. This Memorial witnesseth that it was agreed at a Public Town's Meeting held this day that the present Constable, and every succeeding Constable, and every other public officer, shall have allowed Two Shillings and Sixpence for every Time they are occasionally called to go to Wakefield upon the Business of the Township of Morley. Signed, SAML. H. WHITLEY, J. W. MILNER, NATHL. SLACK, MICHAEL SHEARD, SAML. BLACKBURN.

Highway robberies, burglaries, and general lawlessness were so prevalent in 1765 in Morley, that the inhabitants, in public meeting assembled, came to a determination to deal with the matter promptly, and passed the following resolution :—

27th May, 1765. This Memorial witnesseth that we whose names are underwritten assembled at a Public Town's Meeting have agreed that all Thieves, Rogues, and Vagabonds of what kind soever who shall in any wise injure any person within the Township of Morley shall be prosecuted and punished according to Law at the Public expense of the said Township and the Money to be paid by the Constable of the said Township. As witness our hands, SAML. CLARK, and one hundred other inhabitants.

In accordance with this resolution, we find that in 1781 there was "paid to Thomas Hopkins the sum of £6 16s. 6d. for prosecuting Jno. Gledhill and John Denton for a robbery."

Amongst other entries in the Constables' accounts is the following : —

Feby. 25, 1781, Gave to Two Passengers 0 0 6d.

These would be destitute travellers passing through the village. Morley, being on the highway to Leeds from many other towns, seems to have been much troubled by members of the wandering tribes ; and whilst such as could show their respectability were most humanely treated, sturdy beggars were sometimes dealt with in a very harsh fashion. One of the insignia of the Constable's office was a "vagrant whip," which was kept for use and not for show.

Another item in the Constables' accounts reads somewhat strangely at the present day :—

April 28. Going a Whindow Peeping 5s. 0d.

This was one amongst many precautionary measures taken during the prevalence of war abroad, that no outbreak might take place at home. To prevent this, "Whindow Peeping" came into vogue. The

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persons appointed to this office were required to go every night after dark to look into the windows of the homes of the people, that the assembling together of numbers to discuss the state of public affairs, or to hatch mischief against the Government, might be prevented.

The repairing of bridges as well as the erection of the same have for many centuries devolved upon the county authorities, who charge the proportion of the cost upon each township comprised within their jurisdiction. Many laws relating to public bridges have been in force since A.D. 1531, but all consider them as a public convenience to be repaired from the county rate, and hence we find that in 1781 the contribution of Morley for this object to be as follows:—

April 6. Bridg Money.....£7 2s. 4d.

The custom of "Blowing the Horn" was very common a century ago, and by it the apprentices and labourers were aroused at five o'clock in the morning in summer, and at six in winter. The practice of thus summoning persons to their labour was only discontinued at Wyke quite lately. The entry relating to this custom is as follows:—

Sept. 21. Paid Ben Fosterd for Blowing the Horn..... .....5s. 0d.

For many years previous to the French defeat at Waterloo the country generally was in a most unsettled condition, and the high price of provisions was a serious tax upon the working classes, who at last began to show signs of disaffection and uneasiness. The more respectable of the inhabitants of Morley at once took measures to prevent any disturbance of the peace in the village; and from the "Orderly Book" and "Diary" of CAPTAIN WEBSTER we learn what took place:—

Orderly Book belonging to the Association formed in Morley, in the Division of Agbrigg, and County of York, for the Preservation of Public Peace.

At the request and in compliance with the wishes of M. A. Taylor, Benjamin Dealtry, and Watson Scatcherd, Esquires, three of Her Majesty's Justices of the Peace for the West Riding of the County of York, the following have been attested as special constables, and have also agreed to associate for the preservation of the public peace of our township and division upon the following plan:—1st. That this Association shall consist of a committee of seven persons, a secretary, and assistant members, and that their duty shall be as follows. 2nd. The committee formed by ballot, viz., Samuel Ellis, Robert Smithies, William Marshall, William Nelson, Samuel Webster, Joseph Dixon, and William Myers, each committee man to be the head or chief of a division or class of twelve members formed in this neighbourhood, who shall be under his direction during the night they shall be called out. 3rd. That he shall on joining his brother members, connect himself with the military if any are appointed for his aid; that he shall assist in patrolling the township, or in such other measures as may be deemed necessary for the preservation of the public peace. 4th. That he shall make and deliver his report on the day following, after going his rounds, to John Webster, Captain A. L. M., secretary, of all events necessary to be communicated. 5th. That all proceedings shall be secret, on pain of expulsion by the decision of the magistrates on complaint being made to them. 6th. That the secretary shall keep this Orderly Book, in which he shall insert all correspondence with the Association, and all communications with the magistrates of the district, the various reports of the chiefs, and all other matters relating to the Association. 7th. That he shall be designated the secretary of the Association for the Township of Morley for the

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Preservation of the Public Peace, using no name in his signature, and that he shall be addressed by that title only. 8th. That he shall by papers on the chapel doors solicit communications of any attempts against the public peace, promising the most solemn secrecy as to such communications, and also ample rewards for the same to be paid in such manner as the magistrates and Deputy Lieutenants shall direct. 9th. That he shall send a written order to each chief, when it is his turn to go out, in order that he may communicate to the members the time and place when and where they are to attend him. 10th. That the chief shall assemble his men at the school, which is appointed the guard room, at which place the arms are deposited, or at some other place, according to the order sent to him on the night he shall be ordered to go his rounds (with the military if any are appointed), and shall watch and patrol the township, or continue stationary at any place, according to the order he receives, to be ready on call by any of the Association, who may receive communications from the secretary where such place is fixed, and he must not dismiss them until the time has expired in the order sent to him. 11th. That he shall give his watch word. 12th. That this Association be divided into seven divisions or classes, consisting of one committee man, as chief, and eleven members, who were duly sworn at the general session at the Moot Hall, Leeds, before M. A. Taylor and Benjamin Dealtry, Esquires, the 18th day of August, 1812.

We, the undersigned, do agree to conform to the foregoing rules and orders, as witness our hands:—

DIVISIONS.

1.—Samuel Ellis (chief), David Brown, Thomas Brown, Robert Dixon, and Peter Hepworth.

2. ———

3.—William Marshall (chief), Samuel Rayner, Samuel Middlebrook, Isaac Dixon, Joseph Rhodes, and Joseph Thackray.

4.—William Nelson (chief), John Crowther, Wm. Clark, Joseph Dixon, John Webster, and Samuel Crowther.

5.—Samuel Webster (chief), Joseph Asquith, John Holdsworth, Joseph Smith, W. Wilkinson, Isaac Dodgshun, Jno. Hollings, John Wetherill, and Nathaniel Webster.

6.—Jos. Dixon (chief), John Dixon, Thomas Gomers, Samuel Smith, John Garnett, John Fothergill, William Page, and John Dixon.

7.—William Myers (chief), Joseph Bolton, Arthur Lobley, and John Bywater.

August 29th, 1812.—Chieftain Webster's division, and August 30th, Chieftain Marshall's division, ordered out; reported the town peaceable and quiet.

The reports extend over from Sept. to Jan. 13th, 1813, and refer to several breaches of the peace, but the extracts are not of sufficient interest to be reproduced here.

In 1815, the year of the French defeat at Waterloo, and the close of the protracted wars, the inhabitants of Morley were in a most pitiable condition, for corn was still at famine prices, and the poor suffered hardships which were long remembered. The very life blood of the nation had been drained, and, as a consequence, disaffection and disregard of the rights of their neighbours were rife amongst the labouring classes, who were scarcely able to obtain sufficient food to keep soul and body together. The leading inhabitants in our village were alarmed, and passed resolutions in public meeting, with a view to the restoration of public order and security. The meeting was held in the Town's School, on Wednesday, the 30th day of August, 1815, and resolutions to the following effect were passed:—

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First, That all costs, charges, and expenses of detecting, apprehending, and prosecuting any person guilty or suspected of committing any Felony or Larceny; committing Forgery; assaulting, abusing, or ill-treating any person: throwing down or destroying any trees, hedges, walls, stiles, or other Fences, (except such part of the expenses as may be allowed out of the county stock) shall be paid and discharged out of the poor rates. Second, That the Constable and Six inhabitants form a Committee, to remain in office for three years, for the purpose of detecting and prosecuting all such offenders. Third, That Messrs. John Webster, glue maker, Isaac Crowther, Samuel Webster, Joseph Dixon, John Bradley, and William Dixon, with the Constable, shall form such Committee. Fourth, The Committee to meet as required, to order Watches, offer and direct payment of Rewards for the detecting or apprehending of offenders. Fifth, The inhabitants to give notice to the Committee on the commission of any of the above offences. Sixth, No reward to be given unless proceedings have the concurrence and approval of the Committee, nor until the account for prosecutions has been audited. Seventh, These Resolutions to be printed and dispersed through the town.

Nathaniel Webster heads the signatures of the ratepayers to this report, and it is interesting to notice the diverse handwriting in the one hundred names which follow. There is the easy, flowing penmanship of the squires and scholarly gentlemen, and the neat compact autograph of the leading manufacturers, accustomed to voluminous entries in their narrow ledgers; whilst other names bring to our imagination pictures of sturdy fingers taking a firm grip of the unfamiliar pen, and with much toil and anxiety inscribing their signatures. In a few instances a X is used, but the average penmanship was, doubtless, equal to what could be found in other parts of the country at that period. Notwithstanding these precautionary measures, depredations still continued to be made, and some of the villagers resorted to other expedients, as will be seen from the following handbill, which was issued by our historian :—

To the Public at large. Notice is hereby given, that a Man Trap, Fierce Dogs, and Loaded Guns, are kept upon the premises of Norrisson Scatcherd, Esq., who will not be answerable for consequences happening to Persons trespassing upon his Gardens and Grounds at unreasonable hours, after this public warning which he has given. Morley, August 10th, 1816.

A Town's Meeting was held on the first day of December, 1817, called purposely

To take into consideration the alarming state of the Township of Morley, respecting Depredators, assembling together in different parts of the Town, insulting the inhabitants and travellers peaceably passing on the public roads, and awfully profaning the Sabbath Day. It was unanimously resolved, First, that all Parents, Masters, and heads of families be requested to attend some place of Public Worship, and take with them all their families, or otherwise put them under the Government of the Committee and Teachers of the Sabbath Day Schools, in order to prevent the awful profanation of the Sabbath Day. Second, that the Churchwarden, Constable, and his Deputy, shall call to their assistance twenty persons to assist them to patrol the Township, in the morning, at noon, and in the evening; and at such other times in the week-days as may lead to the discovery of all persons found in a disorderly state. Third, that all persons found wandering in the fields, or behaving disorderly in any part of the Township, their names will be taken and laid before a Magistrate, and punished as the Law directs, for Sabbath breaking or any other misdemeanour. Fourth, that if the

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above means prove ineffectual to restrain youths from breaking the Sabbath, and from collecting in companies in any part of the Township, to disturb the peace of any person or family in their Houses, or going to or returning from any place of Worship, the principal Inhabitants of this Township have unitedly come to the resolution to withhold employment, not only from the youths so found, but from all the Family in the house in which such disorderly persons reside.

These Resolutions have been laid before the Magistrates; they have approved the same, and further say that relief will be withheld from all applicants who neglect attending Places of Worship, or do not send their children to the

Our Village Watchman.

Sabbath Day School. We, whose names are hereunto ascribed, approve the aforesaid resolutions, and are determined to act upon them. N. SCATCHERD, JOHN WEBSTER and SONS, CROWTHER and HUDSON, JOSEPH DIXON, NATHL. DICKENSON.

From the early part of the present century to the establishment of rural police, watch and ward had to be performed at various times by the inhabitants of Morley for self-protection, the services of the ordinary constable being insufficient. The mills in the town had each

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its own watchman, who had more to do than merely look out for traces of burning, for then his chief duty was to look out for thieves, who prowled about during the winter months, on the look out for cloth, which they could carry away. In several cases they succeeded, and notably at the Rookery; but on a later occasion, at Crowther's Mill in Churwell Lane, their thievish intentions were frustrated by one of the thieves being shot. Watchmen in these days grew to a good age in the service, and it is reported that the blunderbusses, which all of them used, had become so perfect in their nightly exercises as to be able to go off "at ten o'clock," by themselves if necessary. The watchmen were, after all, not a bad set of fellows, for when a wayfarer of the "Billy Illingworth" or "Tommy Strap" or "Jerry Scott" type found his way to the mill yard, homeless and houseless, he would, without much difficulty, and with the watchman's permission, find a warm corner, on a sheet of flocks, or dried piece of cloth, in the boiler-house, and get roused up in time in the morning to get away before work commenced, or before "Maister John" rode into the mill yard, at six o'clock, to see how his workmen earned their wages.

In our notice of the Constables of Morley, we must not omit mention of one who filled the office with credit to himself and much satisfaction to his employers. For many years, and until the West Riding police was established, John Hollings was an officer of some influence, and the threat to "fetch John Hollings" was sufficient to quell many an incipient "row," and the approach of his robust person, stern countenance, and stout blackthorn stick, invariably caused young offenders to make "tracks." In trivial cases of assault, or summons cases arising out of neighbours' quarrels, John's services were invaluable. His practice was to smooth the troubled waters, by speaking kindly to the offended ones, and terrifying the wrongdoers into making amends, rather than to "make a case" for the magistrates. During the making of the Morley tunnel, the "navvies" were too numerous for the village constable to grapple with, and Jonathan Hirst, with several other likely persons, were sworn in as "specials." For two years (1846-7) stand-up fights were common in the streets, also in the yards of the Old Malt Shovel Inn, Fountain Inn, Boot and Shoe Inn, and many others. Men used to strip down to their waists, and go in for this brutal business in good earnest. Many of the townspeople joined in these degrading exhibitions, but when the instigators had all left the village, the natives began to feel ashamed of their former connection with such evil practices.

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CHAPTER IV.

THE SURVEYOR OF HIGHWAYS—DRINKING CUSTOMS IN THE OLDEN TIME—ANCIENT MODES OF LOCOMOTION—THE "BELL-HORSES" IN MORLEY—ACCOMMODATION ROADS—ROLLER WAGGONS—THE OLD COACHING DAYS—THE VILLAGE CARRIER—RAILWAY FACILITIES—THE PINDER AND BYE-LAW MAN—PERAMBULATION OF THE BOUNDARIES.

THE accounts of the Surveyors of the Highways commence in the Town's Book in 1751, in which year the whole amount expended upon the repair of the roads was £11 7s. 10d. Ten years later the sum expended was only £6 3s. 7d., whilst in 1771 it had risen to £63 3s. 4d; but in 1781 it fell to £21 0s. 4d; in 1791 the amount was £33 12s. 7d., and in 1801 it was £86 11s. 10d. What the condition of the roads would be under these circumstances may be more easily imagined than described. Streets and roads there were none worthy of the names, but rough crooked lanes and bridle-styes, with liquid mud up to the cart naves in the rainy seasons. In 1759, on the balancing of the accounts, we find that after the meeting the balance of 2s. was "immediately spent by the town." The town was represented by Samuel Clark, Robert Dixon, Samuel Rayner, and Joseph Reyner. Our merry ancestors met at the "Fleece" for the settlement of the public accounts, and over a pipe and a glass were wont to discuss, at the expense of the ratepayers, the position of affairs and the prospects for the coming year. In these old war times drinking came much into fashion in country villages, such as Morley, for so eager were the local politicians, idlers, and those whose business was affected by the strife, that they could not wait until the end of the week for the news as contained in the *Intelligencer*, but must needs go

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to the inn and learn from the coachman the latest information—a not very reliable source at all times, for in addition to lacking the reality of print, the coachman was in the habit of exaggerating or detracting according to his political bias. The coach passed through Morley, calling at old Michael Sheard's in the early forenoon, when many would be waiting both inside and in front of the rustic hostelry. This habitual itch for gossip and news led to much drinking, for, though the news was generally very stale indeed, it was good enough to get drunk over, and create what was very erroneously called good fellowship. As a further result of all this, the Easter vestries and other town's meetings were made the occasions for unlimited feasting, and it has been said that the wars were responsible indirectly for making strong drink an essential to all parochial gatherings.

Our forefathers were doubtless a hardworking race, and would therefore require sufficient meat and drink to enable them to get comfortably through their labours; but from the Town's Book we learn that constant bickerings arose with regard to the proper amount which should be allowed to the servants as well as to the officials for "drinkings" and allowances. In 1760, we find that matters had reached a crisis, and it is recorded thus:—

15th Oct. 1760.—Whereas the Accompts of John Milner and Saml. Morley, Overseers of the Highways for the Township of Morley, for the year fifty-nine, were passed at a Town's Meeting, held on the first day of this instant Oct., but upon a second inspection great frauds were discovered to have been Committed, and the Money Collected for the use of the said Highways greatly misapplyed. Enquiry was this day made into the Reasons, when John Milner, who hired a Deputy and had enquired more particularly into the affair, made a Report to this effect, that he believes £4 or near that sum was Embezled and not converted to the proper use.

It is now therefore Unanimously agreed by all present in order to prevent such frauds for the future that no Drink shall be allowed either to the Labourers or Carters at the Common Days work, as that appears to be an article which gives the greatest room for Imposition. Signed, J. DAWSON, WM. LISTER, NATHL. WEBSTER, etc., etc.

This resolution seems to have had little or no effect, for, alas for feeble human nature, at the balancing of accounts in 1787 the same disreputable proceedings had to be complained of, and the usual "resolution" was agreed to, for in this matter they seem to have considered, as many Boards do in the present day, that provided a resolution finds a place in the "minute book" the responsibility is at an end. A "self-denying ordinance" to the following effect was passed:—

Whereas, contrary to the memorial registered Oct. 15th, 1760, many of the Overseers of the Highways of the Township of Morley, have allowed Drinkings to Labourers and Carters (a Procedure which has been found by long Experience to give the greatest Room for Extravagance and Imposition), therefore, we whose Names are underwritten, being assembled at a Public Town's Meeting, held at the School House, on the 26th day of December, 1787, have unanimously agreed, that the Overseer, or Overseers, of Highways of the said Township shall not allow any Drink to any Labourer or Carter whatever, and if in opposition to this Resolution

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any Overseer, or Overseers, shall, for the future, allow any Drink to the said Labourers or Carters, he or they shall bear it at his or their own proper expense. Signed, WM. LISTER, JOHN WHITELEY, JONATHAN FOTHERGILL.

Our readers must bear in mind that in the last century a total abstainer was a *rara avis*, for unless a man did not relish the taste of alcohol, or found that it disagreed with him, he took it as a matter of course. The more orderly and respectable of the villagers saw no more harm in taking beer than in eating bread, and they drank an amount which would be deemed excessive at the present time. The ministers and professional men, as well as others in the higher ranks, although they hated drunkenness quite as much as we do, used to take their wine and beer daily; and it is said of the working-man that he would take two or three pints of home-brewed every day, and when he went home after his day's work would take another pint as a "night cap" before he read his chapter and went to bed. It would appear, in regard to town's affairs, and no doubt in private affairs too, that it was impossible for our ancestors to make a bargain of any kind without adjourning to a public-house to treat each other to some liquor. Until the early part of the present century drinking habits and customs kept their dominion over each successive generation of our people; but within the last thirty years, through the influence of temperance societies and from other causes, there has arisen a healthier tone of public opinion in the working and middle classes. The result is that excessive drinking at lodge gatherings, treating, and drink payments, are gradually disappearing, while numbers of young people are growing up to do without stimulants of any kind.

In 1773 the accounts contain a notice that £1 11s. 4d. was paid for "Commoning the Rawms Lane," which was at that time part of the pack-horse road from York to Manchester. This ancient lane, second only in importance to the Roman "street" to which reference has already been made, still retains many of the features which it possessed in the days of pack-horses, and is a fair specimen of the roads that were to be found in Morley a century ago.

In Rooms Lane a path still remains, beyond Mr. Holton's residence, similar to that on which the pack-horses used to travel, it being laid with flags on which the horses could obtain a firm footing. A century and a half ago all public travelling was equestrian, and the conveyance of goods and passengers was effected by carriage as distinguished from draught. The burden was fitted to the animal's back—though the back was not always fit for the burden, and with their load the animals went shambling along cross-roads, fording rivers, and climbing steeps, pursuing, day by day, their weary route. Sometimes the train would amount to fifty in number, laden with manufactured goods, market stock—live and dead, grain and poultry. When all was ready the bells tinkled, and this was the signal for the living freight to make their appearance. These consisted of travellers and their friends,

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and soon were to be seen perched up aloft, amidst boxes and bundles, children and women, old men and maidens. SCATCHERD remembers them passing through Morley twice a week, on Mondays and Thursdays.

In 1773 a notice appears in the Town's Book, having reference to the Rooms Lane, which is worth preserving. It is as follows:—

> Many and various are and have been the disputes relating to the repairs of the Rooms Lane, which have caused large expenses, and not only so, but have caused Contentions and Animosities which are by no means pleasant and agreeable. Notwithstanding this charge and the said lane being, tho' at great expense, properly entered and recorded at York as no high way, Thomas Hopkins has in the year of his office laid out some money in repairing the said Lane contrary to the said Record at the Court at York, and also contrary to the will and pleasure of the principal Bearers. But in order to promote Love and Friendship, he voluntarily submits to the will and pleasure of his well-wishing neighbours and is willing to return the money there expended, and he with the rest of his friends allow it to be chronicled in this Town's book, and to stand there as a Terror and warning to all succeeding officers as it informs them that any Officer who shall at any time hereafter repair the said Rooms Lane as an high road, or any other road as an high road which is not really and properly such, they shall bear it at their own proper expense.

In 1862, the supervision of the Highways was merged, with other public offices, in the Local Board, formed under the Local Government Act. The establishment of this authority witnessed the commencement of a new and more prosperous era in the history of Morley. We may be permitted to hint at some things which have greatly conduced to our past prosperity. The first was the railway communication with the outer world afforded by the London and North Western Railway in 1848, which gave great facilities for the transmission of goods, and for travelling. The introduction of gas into the village was also a great boon; and well do we recollect attending a meeting in the old Town's School when great opposition was raised to the lighting of the streets, but this was eventually overcome, and a new era dawned, nay, blazed, upon the village. Then, with the Local Board came a thorough system of drainage, an abundant supply of good and wholesome water, and miles of paved streets. In connection with the office of Surveyor of the Highways, we propose to say something as to the means of communication available for the inhabitants of Morley previous to the introduction of railways. A pretty correct idea may be formed of the state of Morley before the Brigantes came; for then it was one large forest, not so dense but that sheep and oxen might wander among the trees. As with many other places in Yorkshire this forest would be partly cleared, and a few husbandmen, with their families and labourers, would pursue their agricultural employment under the eye and iron hand of some superior. Of roads there would be none, except such as were necessary for their limited agricultural operations; but when the Romans supplanted the Brigantes we find Morley to have been selected as the site for one of the Roman "streets," and the name of "Gildersome Street," and "The Street," mark the direction of one of these ancient highways. After the time

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of the Roman occupation of Yorkshire, we may conclude that, with the exception of the "Street," which was some distance from the Church and the village proper of Morley, there would be nothing but old lanes and roads of a most circuitous and out-of-the-way character. In early times the land, being employed for agricultural uses, was in the hands of the farmers, and they would not allow of paths being made over arable land, so that public roads to them were of no moment, and had to give way to circumstances. The general public were merely allowed to use them on sufferance, and they were termed "accommodation roads."

One of these accommodation roads, which in process of time and by common usage became a public road, had its direction as follows. The Bridle Stile or Pack-horse Road from York to Manchester entered Morley at Middleton Wood, then along Wide Lane, Low Common, Chapel Hill, and Rooms Lane, to Manchester. This was one of the roads of which WHITAKER wrote as late as 1753, that "the roads near Leeds consisted of a narrow hollow way, little wider than a ditch." The Rooms Lane thoroughfare would be a wonder in its day, for the local roads which connected village with village were not worthy of the name, for every one rode or walked as he listed over the wide common, or trudged through wastes and footpaths. It was not until the commons had been to a great extent enclosed, that a parish road was a convenience. The Enclosure Acts provided for the setting out ways, and Acts of Parliament required the parishes to keep them in order. No fewer than four hundred and fifty-two Acts were passed from 1763 to 1774 for making and repairing highways.

In Morley, previous to the end of last century, we had many lanes, but few roads, so called. There were Neepshaw Lane, Wide Lane, Back Lane, Windmill Lane, Field Lane, and many others. Along these on Sunday mornings would the farmer and his wife on the pillioned horse travel to the Old Chapel. In this way the people had to come from Churwell, Gildersome, Tingley, and other hamlets, for at that time none of these places had churches or chapels, but the people were all united in one common fold under the Puritan pastor at Morley. The women sat sideways on the pillion, a kind of seat with cushion strapped to the horse's body, with straps and support for the feet; the yeoman riding at the front had a strap round his body, with handle which the lady could take hold of to secure herself. As this was also the way in which they went to market, to accommodate those who travelled in this fashion there were provided stone steps or "horsing mounts." These were to be seen near all the village inns, and also in the farmyards.

The legislative enactments to which we have referred, which converted the ways or tracks into turnpike roads, would greatly improve them; and the wants and requirements would supersede the old modes of conveyance by the vehicle of more modern days, which added greatly to the comfort of the travelling public. Toll-bars in England originated

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in 1267, on the grant of one penny for every waggon that passed a certain manor. Turnpike gates for exacting tolls were set up in the reign of Charles II. in 1662. The extension of the turnpike system was not received with favour by the people, who regarded it as a grievous tax upon their freedom of movement from place to place.

Before the introduction of stage-coaches, waggons were in use, some of which were called "roller waggons," from the breadth of their wheels. These ponderous vehicles weighed 70 cwts., having wheels 15 inches broad, hooped with five tires of iron, carrying loads of eight to nine tons weight, and drawn by ten, twelve, or fourteen horses, according to the season, and as the state of the roads required. Subsequently, waggons with nine inch wheels came into general use. Farmer Robinson, of the farm now occupied by Thompson Dean, in Victoria Road, and J. Mitchell, of the Lodge, were amongst those who drove waggons made on the above principle from Morley and Leeds to

Waggon.

London. Others there were, but all of them have been driven off the road of life, and not even their names are left to remind us of the existence at one time in our village of these useful public servants. The transmission of goods and passengers by waggons was universal until the time of Cromwell, when stage coaches were established on all the great roads throughout the kingdom.

For the convenience of these waggoners, in their long and wearisome journeys, houses of call were established in all the towns and villages. One of these in Morley was the Old White Cross at the Four Lane Ends—a white-washed building. It was just such a house as one would expect to find in a country place, such as Morley would be when the inn was built. It was low and long—of one storey, with many angles and two small bay windows; as unlike as possible to the great, staring, hotel-looking stone building which now stands in its stead. The old house was in keeping with the scenery amid which it stood; the present one looks as if it had been removed from some town street. You entered the old-fashioned inn by a picturesque low door-

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way, and soon found yourself in front of a cheerful-looking fire, if it was winter time, whilst the landlady, a dame in keeping with her surroundings, would attend to your slightest wants with a cheerful alacrity. Her husband was generally to be found in Tom Oates's blacksmith's shop hard by, during the day, but in the evening he was ready to crack a joke with his neighbours who dropped in to hear the news that had come by the waggoners who had been there during the day. Outside the inn was the shed, near to the smith's shop, the former being the constant resort of carts, waggons, and other vehicles, whilst the latter was the rendezvous for local politicians, and others who came to listen to the gossip which the smith was in the habit of retailing for the benefit of his patrons. In the parlour of the Old White Cross was the motto hung over the fireplace:—

> Since man to man is so unjust,
> One does not know what man to trust;
> I've trusted many to my sorrow,
> So pay to-day, I'll trust to-morrow.

Jonas Hartley (grandfather of the late Mr. George Hartley), the jolly landlord of the inn about a century ago, was a character in his day. He died early in the present century, and a circumstance connected with his funeral was for a long time a topic of conversation in the cottage homes of Morley. It so happened that one Asquith, landlord of the Malt Shovel Inn, and Bywater, the host of the Cross Keys Inn, both died about the same time as Hartley, and the three were interred on the same day. The circumstance of three publicans, out of the few then living in the town, being interred all on one day, attracted an immense gathering of the villagers, and the event was a red-letter day in the calendar of the year. Mary, or "Owd Mally," the widow of Hartley, kept on the house for some time, but eventually went to reside at Cinderhill, where she died April the 14th, aged 102 years and nine months. On her hundredth birthday, Isaac Crowther, Esq., sent for the centenarian, and took her into his fields, where she cut a sheaf of corn in the presence of the villagers, who kept holiday in honour of the occasion.

Another noted house, much frequented by the waggoners, was the Old White Swan, now the Dartmouth Arms, better known as "Old Mikkel's," being kept by Michael Sheard, a public character in his day, who took a lively interest in all town's affairs, and whose name is frequently met with in the Old Town's Book. In the olden times, ere the railroad had penetrated through the very heart of the village, it was the meeting place of all the idlers in the neighbourhood. The interior of the Swan is worthy of notice. The kitchen, or principal room, was a large old-fashioned apartment, with the indispensable

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"long-settle," which every evening was noticeable for the variety of its occupants. The travelling packman; the regular tramp, having a home nowhere, and a home everywhere, whose life must have derived its peculiar attraction from its endless change of scene; the farmer's man, resting after his day's toil; the operative, glad to find excitement anywhere; the gamekeeper, and others we cannot stay to enumerate, all gathered around the cheerful hearth. In the afternoon of market day the various carriers belonging to the neighbouring villages draw up their teams at the door of the inn, as they return heavily laden from market; and as they relate the "news" to the assembled rustics, they are joined by "old Mikkel," the master of the house, who, having been to market himself, is very civil and communicative.

The old inn has gone, and so has the jolly landlord—never to return, and in their places we have the modern inn, with modern appliances, and a boniface of a later age. The "Dartmouth Arms" of the present day is noticeable as the inn where the Earl of Dartmouth holds half-yearly audit for the receipt of the rents due from the numerous tenantry on this portion of his lordship's estates. A villager twenty years ago, having no reason of his own for remembering the "rent-day," could tell of its near approach by seeing, for several market days previous, the farmers' carts going heavily laden to market, and returning empty, the proceeds having found their way into the farmers' pockets, in readiness for his lordship's agent.

After the heavy roller waggons came the lighter waggons, each drawn by six or eight powerful horses, and these in their journey from Leeds to London were four or five days on the road. These were principally employed in taking cloth and other manufactured goods to the city, and bringing wool to the manufacturing districts. Some of these waggons were not taken off the road until 1838.

We now come to the times of the stage coach, and it is within living memory that the high roads of England resounded daily with the fanfare of the guard's horn as the brightly-painted, long stage-coach went cantering on its glorious way. When the stage coach traffic was at the climax of its prosperity, twelve or more passed daily each way from Leeds and Huddersfield to Manchester. They were well-horsed, well-manned, and gaily caparisoned. Several of these came by way of Morley, and, after the long and hard pull up the Old Road at Churwell, were glad to make a halt at the Nelson's Arms, where the passengers dismounted and swarmed into the inn like bees. Here, according to the drinking customs of the "good old times," they felt it necessary to fortify the inner man with strong drinks, but there was no time lost in unnecessary delay—"quick" was the word. We have it on good authority that we, the children of a later generation, cannot comprehend what an event the arrival of the coach was at that time; what pleased expectancy shone in the faces of the knot of loungers at the door of the Nelson when the horses were pulled up. We have heard our fathers tell of a coaching journey to London, taken more than fifty

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years ago, when, after all, there was another side to the pleasant picture of travelling by coach. There was wet weather occasionally, and cold weather, snow in drifts, and roads that needed repair, and the accommodation not always up to the mark; but, taking it altogether, it was generally an experience to remember pleasantly, and one not now to be easily realised.

MILLER tells us that "formerly a journey of ten or twenty miles was considered a great event, a matter that was talked over long beforehand, and required no small preparation. 'Ah! an' it please God I shall sleep many a mile off to-morrow night,' some old farmer would say as he stooped to unbutton his gaiters, and paused between every button wondering who and what he should see, and going to bed an hour or two earlier that he might be on his journey betimes."

The coaches were not of great service to the Morley manufacturer in his journeys to Leeds, and those of our elders whose means were very limited were glad to avail themselves of the carriers' carts, which went occasionally to the town. We had, within our recollection, two rival omnibuses, and the "Cuckoo" was daily crowded with the "dashers" who were willing to save their legs, when it could be done for a small consideration. But the London and North Western Railway eventually drove the 'busses and coaches from off the road, and the coachman and guard, with the turnpike-gate keeper, have all become historical curiosities.

We must not forget to include in our reminiscences of old time travelling, the carriers' carts, which went two or three times weekly to Leeds, carrying two or three passengers seated amongst the parcels or on the top of the piles of cloth which were being taken to the market. Many a poor old woman was indebted to the kindness of the "common carrier" for a lift—though the journey was a somewhat tedious one from the frequency with which it was found necessary to "bait" by the way. Old John Chappel, the carrier when the present century came in, was a "character" in the village, and was much respected for his honesty and sobriety. His passion for music was intense, especially if it belonged to Handel or other great masters in sacred music. He was an old bachelor, and it is said of him that "when seated in his arm-chair with a number of fine fat tabby cats, his music books, and his violoncello, the king might have envied him his happiness." SCATCHERD says of him,—"Year after year, and Sabbath after Sabbath, morning and afternoon, in the coldest and most inclement weather, would old 'Cheetham' trudge with his violoncello, carrying it with all the care that a woman does her babe. To have heard him on his return from Leeds, with his heavy cart and old black horse, singing one of Dr. Boyce's airs, 'Softly rise, O southern breeze,' with a voice between a tenor and a counter-tenor, would have delighted even the Doctor himself." John lived in the house opposite the entrance to the Old Chapel-yard, in Commercial street, where his mother kept a dame school, and taught the alphabet to our historian, Mr. SCATCHERD.

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Within fifty yards of the Valley Hotel in Station Road, is the Morley tunnel, which runs through the very heart of the village. This stupendous undertaking, in connection with the railway above-named, is in length 3370 yards, or nearly two miles. The extreme breadth is twenty-six feet, and the height twenty-six feet. The tunnel is nearly level throughout—the fall being only what is required for its proper drainage. In executing the works, twenty-three working shafts were used, besides four permanent shafts. At one time workmen were employed at forty-eight different places. Eleven powerful steam engines were employed, fifteen double horse-gins, three hundred and thirty horses, and two thousand workmen. The Act for its construction was obtained in July, 1845, and the tunnel was opened in about three years from that time. The first stone of this gigantic undertaking was laid on Monday, the 22nd of February, 1846, and was made the occasion of considerable festivity and display. In 1848, the keystone of the last arch of the tunnel, at the north or Morley entrance, was placed in position by the principal engineer. The line was opened to the public on the 18th day of September, 1848, but, owing to the high rate of charges, the public did not readily take advantage of the increased travelling accommodation. The goods as well as the passenger traffic is now very large; in the article of coal many thousands of tons are sent by rail weekly. The Great Northern Railway, passing along the western boundary of the town, has a station near Hungerhill, opened in 1858, and this line has placed many West Riding towns as well as more distant places within easy access of Morley.

Another important public official, whose name appears in the Town's Book, was the Pinder and Bye-law man. The office of Pinder is a very ancient one, for he was called by that name in the time of King Alfred, and the Saxon name for the enclosure in which he impounded the stray cattle was pinfold, the same as it is to-day. Our ancient village pinder went hunting about the old Saxon tything, or hundred of Morley, in search of stray cattle, just as old Wilkinson or Brook did about the lanes and roads of our ancient village in the first half of the present century. Some strange stories are told of this sly old official, to the effect that he was in the habit of getting up when his neighbours were all fast asleep, and throwing open the gates so that the cattle might get out upon the roads, and then be driven by him into the pinfold, in the early morning. When accused of this, he would laugh and say, "If you were to be up as early as I am, you would see what I did." His greatest harvest was at Morley Feast, when the people were too busy feasting and drinking to fasten their gates.

Many have been the differences and contentions with respect to the election of this official, who, having been chosen at a town's meeting, had to obtain the confirmation of his election at the Court Leet, held at Bradford. The Court Leet was of Saxon origin, being granted by King Athelstane, about 920. Its functions are now usually performed by the magistracy and by Local Boards. For many centuries

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the confirmation of the election of pinder and bellman was made at this Court. Formerly, any stray or waif cattle which had lost its owner was taken to the Manor House pinfold, and used by the Lord of the Manor until an owner turned up; if not claimed within a certain time, it became the lord's property. The poundage charged was fourpence for each head of cattle, and no more could legally be enforced. Formerly, weights and measures were tested at the Court Leet, and the village constable sworn in, but all this business has been transferred to the West Riding police authorities.

One of the duties of the pinder and bye-law official was to superintend the perambulation of the parish boundaries, an ancient custom often practised in the days of our forefathers, and which was made the occasion of considerable festivity. In January, 1859, this picturesque custom was revived in Morley, and created much excitement. The following resolutions respecting the matter were passed at a town's meeting, held on January 14th, 1859:—

First, that the expenses of perambulating the Township shall not be more than twelve pounds. Second, that a Luncheon be provided, not to cost more than three pounds ten shillings. Third, that ten shillings shall be given to children, in copper, to be thrown amongst them. Fourth, that the following four persons have five shillings each to walk the boundary, viz:—John Middlebrook, Bye-law man; James Foster, Pinder; John Johnson, Surveyor; and Richard Boulton, Pinder for Lord Cardigan.

Early in the morning of the appointed day, notwithstanding the inclemency of the weather, a large number of the inhabitants, comprising many of the boys of the village, met at the starting point, willing to take their chance of being soused in a boundary ditch, or thrashed at a boundary hedge, and counting upon some coppers afterwards. The Churwell boundary was first defined. Here some little difficulty had to be encountered. The dam connected with Crowther's mill had to be passed through—by no means a pleasant task; a person was at last found, however, who was venturesome enough to take a cold bath on a winter's morning. At various points of the journey stakes were driven to mark the boundary. Much amusement was created by the custom of bumping. Numbers of people who were not previously acquainted with this ancient ceremonial, were highly tickled by the mirth and good feeling of those who were made to undergo the infliction. On arriving at the Dartmouth Arms, luncheon was partaken of by the authorities, and the youths were supplied with fruits, nuts, cakes, and other eatables, much to their gratification. At the conclusion of the day's task, which was by no means an easy one, dinner was provided at the Fountain Inn, of which all the officers and a number of invited friends partook.

The boundary as then defined was as follows:—Beginning at the south-east verge of the township, at Birks, Morley is separated from the township of East Ardsley by hedgerows, along "the Knolls" above Rods Mill, and the boundary line, taking an easterly direction, runs by Topcliffe Moor Beck to what was formerly the ford of Middleton Mill,

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a little beyond the Leeds and Dewsbury Road. From this point Morley is separated from the township of Middleton by the fringe of Middleton Wood; after recrossing the Leeds and Dewsbury turnpike, the line runs past the disused ironworks at Mary McCree's, continuing through Broad Oaks Farm, from which point Morley is divided from the township of Churwell by hedgerows and dykes until Churwell Lane is reached, a little below the residence of Miss Crowther. Crossing the Leeds and Elland Road, a little above Wellfield House, in a westerly direction, the boundary is right through the centre of Mr. Scarth's milldam, and Morley continues to be divided from Churwell by a beck until Geldard Road is reached, about one hundred yards below the end of Rooms Lane. Crossing Geldard Road, Morley is separated from the township of Farnley by a stream, until the said road is recrossed opposite Rooms Farm; from which point the course lies along Whin Hill, Clubbed Oaks, and Dean Wood, by the beck which separates Morley from Gildersome. From the west corner of Dean Wood, the boundary line runs through the "stone pits" to the top of "Neepshaw Lane" in the Wakefield and Bradford Road; then crossing the last-named, and passing through Crosby's Farm, along Holden Clough beck, on to Holden Clough mill. Leaving this to the right, Morley is separated from the township of Birstal by a stream running along the foot of Birkby Brow and Cliffe Wood to Howley Bridge, where the township of Morley is separated from that of Batley by the said Bridge, erected at the joint expense of both townships. The boundary line is then along Alice Wood to Howley Old Mill, and, passing through Soothill Wood, near Lady Anne's Well, runs along Howley and Jackie's plantations, past America Moor to Stump Cross, from whence the starting point of the perambulation is only some three hundred yards distant.

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CHAPTER V.

MORLEY FIFTY YEARS AGO—CURIOUS REMINISCENCES—ANTIQUATED CUSTOMS—A RAMBLE ROUND AND ABOUT THE VILLAGE—THE NELSON'S ARMS INN, WITH NOTICES OF PUBLIC-HOUSE SIGNS AND TAVERN LIFE—ST. PETER'S CHURCH—THE LODGE—COAL-MINING IN OLDEN TIMES—DEAN WOOD AND ITS SWINISH ASSOCIATIONS—THE OLD WHITE SWAN—THE LORDS OF MORLEY—GORE WELL—QUAKERS' BURIAL GROUND—THE CEMETERY—THE OLD ANGEL INN AND ITS BRAVE LANDLORD.

WE now propose to introduce our readers to the Morley of fifty years ago, with notices of some of the changes which have happened since that time. We wish to convey some idea of what Morley was like in its scenery, its inhabitants, its manners, customs, and amusements, and give such later gleanings from its local history as shall enable our readers to form some conception of what progress we have made. Whether we succeed in giving such reminiscences as may prove both interesting and instructive, we must leave to the judgment of those of our readers who knew the Morley of which we are about to write, and who were acquainted with the Morley people whose characters and idiosyncrasies we shall endeavour to describe.

We are proud of the ancient village in which we were born, and have lived for more years than it will perhaps be prudent to name, and in which it seems likely we shall have to end our days; and in order to excite interest in others, who may not feel so much at home in

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Morley as we do, we shall confine our remarks, for the most part, to facts and incidents which have come under our own observation, and describe places and persons as we saw them, and not as they are depicted in books. We can carry our reminiscences back for close upon half a century, and can remember, most vividly, peculiarities attaching to the place and the people, their homes, their modes of living, their habits and haunts, which, at the present time, as we call them up, seem more like romance than reality.

But Morley has stronger claims upon us than that of being our birth-place, for, as every Englishman cherishes the memory of his forefathers, and loves his native land, so every Yorkshireman considers that no county can compare with his own. We may be but an unit amongst the villages, towns, and cities which form this great county; yet Morley, with its history dating back for nearly fifteen hundred years, can, in that history, both "point a moral and adorn a tale," and can furnish lessons sufficient, within the comparatively brief space comprised within the last fifty years, to teach us how rapid and varied have been the changes which have, in that time, transformed a rural and antique-looking village into a busy and prosperous manufacturing borough. Half a century ago, Morley was as much of an agricultural as a manufacturing community, and wells, lanes, trees, and verdure, occupied the sites where now are upreared immense factories and tall, unbending chimney shafts—the crowning evidences of modern power and population.

One feature of the Morley people of fifty years ago, as of *their* ancestors for many generations, was, that they had a well-defined character of their own, which in many respects would have done honour to the refinements of education. On a first acquaintance, a stranger might have thought them blunt and boorish, but that would be because he could not read their hearts through their manners. They certainly had not much bend in their neck, at least, those of the inhabitants who were not entirely dependent upon others; and their dialect was not overstocked with set phrases of courtesy, for they called a spade a spade, and not "an implement of husbandry;" and yet they were brave and true-hearted when necessity or opportunity called for the display of these traits of character, and underneath their uncouth demeanour they had a touch of true chivalry. The poor were ever kind to the poor; and amongst those who might be called the leaders of society in Morley fifty years ago—the Scatcherds, the Swindens, the Overends, the Websters, the Priestleys, and the Crowthers, both of Morley and Churwell—there could be found all the characteristics of true gentlemen, shewn in a sincere regard for the welfare and advancement of their workpeople and poorer neighbours. They were benevolent and upright men, these pioneers of the busy times in which we live; and, could they revisit us, how astonished they would be to see that the rise and progress of the new manufacture, which had succeeded to that in which they were engaged, had been so rapid that it had given a new

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interest to Morley, which certainly does not belong to any beauty which the external appearance of the town at present possesses. A century ago, a few rural cottages, with perhaps a dozen better class residences for the gentry, were to be found upon this sparsely populated speck of Yorkshire scenery; but neither mill nor factory was visible anywhere in the landscape; and, even at the time of which we speak, namely, within our own recollection, Morley was but a small agricultural and manufacturing village, prettily situated in a picturesque and straggling combination of hill and valley, which is now nearly covered by the present smoky town.

We cannot but express our regret that, with this rapid development of our village into a town, there has been swept away nearly every building which could be of interest to the admirer of those quaint and instructive relics of ancient architecture which could at one time be found in the nooks and corners and on the hill tops of the place, and which, although their condition and character would be perhaps unsuited to the fashions and requirements of modern manufacturing life, yet had power to please and instruct the thoughtful mind, breathing a kind of relieving historic interest and beauty among the great overgrowth of dull-looking modern buildings.

We shall now sum up, in a brief manner, a few memories of fifty years ago, which will serve to show that such reminiscences possess both interest and variety.

We can well remember seeing the mail coaches in Leeds, one of which passed through Morley daily; and, as many of our readers never saw one of these vehicles, we will attempt to describe it. The weight of it was one ton, painted red, with royal coat of arms painted on panel of door. They were built to carry only four passengers in and four out, with a bag or box for their luggage, the roof being reserved for large mail bags. A round seat behind, covered with skin, and a pocket on each side for pistols for the guard. The smaller country bags were put in the boot under his seat, which was opened by a trap door. A long box in front of the guard held a blunderbuss, whilst there was another box or bag for the brass horn, which was about thirty inches long. We can remember when the inhabitants of Morley had little communication with the outer world beyond what came with the coachman and guard of the coach which ran between Leeds and Huddersfield, and the common carriers who went to Leeds twice a week. True, there were the pedlars who came to the doors, and the manufacturers who went occasionally to Leeds; yet the great bulk of the inhabitants were in a state of profound ignorance of what was going on in the great world which lay outside them.

We can remember when newspapers were so heavily taxed that they were only to be found in the home of the squire, at the village inn, or, occasionally, in the home of the manufacturer, who held a share with half-a-dozen others, each paying their penny per week, and having a day's use of the weekly *Leeds Mercury* or *Intelligencer*, as the case might be.

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We can remember when shopkeepers sold their goods, weavers plied their looms, and ministers preached their sermons, by the light of tallow candles; when the lanes, ginnels, bridle styes, and roads generally, were utterly unlighted after dark; when gas was only just making its way into the large towns, and was a marvel to the country folk who saw it, when they went to market.

We can remember when snuffers were indispensable to the burning of candles; when our mothers and sisters wore pattens in bad weather, the ears of these useful articles being generally of a red colour, nicely bound, tied with coloured ribbon, according to taste; when bonnets were in fashion made of a rich cream coloured straw, called Tuscan and Leghorn, the crown about six inches high, tied under the chin, covering the ears and the front from twelve to sixteen inches, which acted as a sunshade and fan.

We can remember, too, another article of female dress—which we hope it will not be rude to mention—namely, good strong pockets, or panniers as they were called, worn for use and not for ornament, placed in a position of easy access, and not as far away from the hand as possible. These pockets were used instead of the spice and workboxes of the present day, and the contents, as we have marked them, consisted of a grater, ginger, nutmeg, scissors, keys, bodkin, needles, pins, tape, and many other household necessaries.

We can remember when knee-breeches and leggings, with shoe buckles, formed an important part of the dress of the men, as did coal scuttle bonnets and blue-spotted bedgowns that of the women, of Morley; when salt was the dearest commodity the housekeeper had to deal with, it being fourpence-halfpenny per pound; and when the revenue from this common article of diet was upwards of six millions sterling. We can remember when "havercake" and oatmeal in various forms constituted a major part of the diet of our forefathers, the white bread being reserved for Sundays and holidays; when potatoes were far more plentiful at the dinner table than butchers' meat; and when these natives of the Emerald Isle were really worthy of their name, and were sold for about fivepence per score, and of such a quality as is rarely to be met with now.

We can remember when the goose quill was the only pen that man, woman, or child could write with, and pen mending was an art or accomplishment that employed much time and needed much patience on the part of the inexpert or hasty; when the postage of a letter to Leeds was fourpence, to London elevenpence, and to other places in like proportion; when love letters, valentines, birthday and Christmas cards, were rarities; when sweethearting was at a disadvantage, so far as letter-writing was concerned, and yet somehow or other the "old, old story" got told, and marrying and giving in marriage were as common then as now, in proportion to the number of inhabitants. In those days letters did not fly on the wings of the wind, and the postal system was open to vast improvement.

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We can remember when there was no Factory Act; no Saturday half-holiday; no doctors or inspectors about; when children of seven or eight years of age had to turn out by six o'clock, and in the dark winter mornings walk long distances to the mill or mine, and then work under hard taskmasters; when the working hours generally were from 6 a.m. to 7 p.m., and 5 p.m. on Saturdays; when there were no "cotton warps," no "twisters-in," and no "tuners;" and when the workmen's wages were much less and the labour was much harder than it is now; and yet we can also remember that there was quite as little grumbling as at present about the hardness of their lot.

Lastly, we can remember when the sermons on Sunday were more than an hour in length; when no heat of any kind ever found its way into the chapel; when our teeth chattered in our heads as we tried, but in vain, to understand the preacher; when the "Amen" and the click of the Bible as it was closed by the minister were the most welcome sounds that met our ears on that longest and dreariest of days; when religious teaching was administered in strong and peppery language, being shorn of much of its sweeter and more consolatory aspects.

Such are a few brief, summarised reminiscences of our boyish days, and we have no doubt that there are amongst our readers those who can call to mind similar features of the Morley life of half a century ago.

In order to fully describe the Morley of that period, we will now ask our readers to perambulate the village with us, while we endeavour to realise the appearance it presented in 1836, to point out the residences of the gentry of that day, and also have something to say about some of the old inhabitants who had rendered themselves notable. We shall also incorporate in our remarks notices of some of the changes which have happened since that time.

Commencing where the traveller from Leeds to Huddersfield or Manchester first entered the village, we had nothing in the shape of buildings to the right or to the left of us until we reached the Nelson's Arms. The aspect of Churwell Lane has been strangely altered during the last half century, for now we have numerous detached villas on either side of the highway, and, as the land hereabouts has been opened out for building purposes, we may expect this part of the village to still further merit the designation of the "West End," which has already been bestowed upon it.

The Nelson's Arms, which has been built by the Scatcherd family, was in the occupation fifty years ago of Mr. William Stockwell, and, owing to its position and superior accommodation, was a noted house in the coaching days. Having good stabling accommodation, it was extensively patronised by commercial travellers, and private families journeying through the village. The sign, "Nelson's Arms," was adopted in honour of the "hero of the Nile." The house was also the headquarters for our magistrate, who held his court there, and dispensed justice to his neighbours. What is now known as Dewsbury

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Court Day was then termed "Justice Day," and was generally held once a fortnight in the parlour of the inn; but if the "case" could not wait so long, the parties interested went to Morley House, and in the Squire's business room matters were entered upon without further delay. It was no unusual sight to see a number of unemployed weavers, and other lounging fellows, following the Justice along the Windmill Lane, accompanied by William Wilkinson, the village constable. There were generally a number of cases of drunkenness and petty larceny and neighbours' quarrels to settle; and no sooner had the magistrate taken his seat than the room was inconveniently filled with idlers and village gossips, anxious to look on and listen to the cases, many of which never failed to make their appearance time after time. The constable had a hard time of it, for the spectators were ofttimes inclined to look upon the matter as a good joke, whilst the justice was otherwise inclined, and "Wilkinson" had to bawl himself hoarse in order to keep silence and the proper respect due to a court of law. The temper of Mr. Scatcherd was sorely tried at times, for the old constable had a happy knack of ferretting out poachers, unlicensed hawkers, and vagrants, and bringing up these, with sometimes far more trivial cases, much to the annoyance of his superior. For our village much resembled others of which we have heard, where the people could as soon live without food as without quarrelling, and often disagreed merely for an excuse to empty sundry jugs of ale over the pleasure of making matters up again; for, as they were wont to say, "It is so handy to step over to Justice——and have a little law." One commendable feature in the character of our Justice was that he had a dislike to committing persons to the sessions or the assizes, and displayed great tact in reconciling parties who had set out with a full determination to "hev awl t'law ud giv 'em." In this way he gained the respect aud esteem of the villagers, and had almost everybody's good word while he lived; and died, as we are told, and as we can well believe, amid the regrets and lamentations of his many friends and neighbours.

Mr. Stockwell, who was the landlord of the Nelson's Arms at this time, was very much respected, as in both manner and conduct he was a gentleman, and, in addition to the possession of good looks, had a pleasant smile and a kind word for all about him, and was very particular in waiting upon his customers himself. The Nelson's Arms was a favourite resort of the manufacturers aud tradesmen, for there was more sociableness amongst the two classes at that time than now, and the public-houses were so kept that respectable people could go to them without much injury to themselves or their reputations.

It will be interesting at this point to notice the public-houses of the village with reference to the drinking customs of the period, and also the significance of the signs by which the houses were known. The Morley people of to-day have little conception of the extent to which tavern life influenced thought and manners half a century ago.

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Every villager who could spare the time and money (and some who could spare neither) had his inn, where he spent some part of almost every day. Ale was the universal beverage at these ancient hostelries, but it was not then, as now, brought into the village by Tetley's drays, nor by the railway companies from the colossal breweries of Allsop or Bass. It was entirely brewed upon the premises of those who retailed it, and some of the old landlords are still living who were their own brewers. The popularity of the houses depended in a great measure upon the skill of the landlord or his servant in the production of this beverage. If, as was sometimes the case, in addition to his skill as a brewer, and his liberality in the matter of malt, the landlord possessed agreeable manners, and was apt at conversation, he managed to secure a comfortable living, and to put by something for a rainy day.

We must not be understood to imply that our villagers were a dissipated, unsober set, who spent their time principally at the public-house, and drank inordinately of the landlord's home-brewed. But the inn was the mechanics' institute, the newsroom, and the political battle-ground of that day, and the visits of the bagmen and others who came to dispose of their wares made the inn the centre of information. The inscription, "Good entertainment for man and beast," was to be found written up in front of the public houses of that day, and the motto was strictly applicable, for no man travelled far *without* his horse or *with* a carriage. In this way the inns were not like the modern gin palace or dram shop, mere places for drinking; they were the temporary homes of people from a distance; and when those who were travelling on business had finished their day's work, they took their seats in the parlour of the inn, where they met and chatted sociably with the local politicians who came in to smoke their pipes and talk over the latest news. The public-house was in fact the exchange and newsroom of the period, and as such many of the "Morley Dashers" acquired the habit of spending most of their evenings at the Old White Cross, the White Swan, or the Boot and Shoe.

The mention of the last-named reminds us that some of those inns, which were not in the line of the principal highways, had a very unpretending exterior, and were without much elegance in the "smoke rooms" themselves, or in their appointments. We remember a few such, and notably the Pheasant, which was recently pulled down in Queen Street, and stood on the site at the end of Little Lane where Hainsworth has his jeweller's shop. These houses were noticeable for their low ceilings, small bow-windows, well-scrubbed but uncarpeted floors; whilst an ordinary cooking grate, with two or three conical ale-warmers, long-settles round the room, two or three small round tables, a portrait in oil of the landlord, a few "spill" cases, and a rack for pipes, made up the usual furniture. As night approached candles were lighted, and placed in tin sconces against the wall, and others were placed in iron candle-sticks upon the tables, with a pair of snuffers to each.

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With the advent of cheap newspapers, and superior means of locomotion, tavern life has lost much of its charm. Fifty years ago our elders had little chance of knowing what was going on in the world, except by taking their pipe and glass where political and social subjects were under discussion. When the *Leeds Mercury* (then about the size of the *Leeds Evening Express* of to-day) cost sevenpence, there were few Morley manufacturers or tradesmen who indulged in the luxury of buying one for their own use. If the manufacturer wanted to see a paper or hear the news, he went to the tavern. There he met his neighbours, and compared notes, and formed life-long friendships. But, the dreamy quiet old days are over and gone for ever; for men now live, think, and work at express speed. They have their *Mercury* or *Post* laid on their breakfast table in the early morning, and if they are too hurried to snatch from it the news during that meal, they carry it off, to be sulkily read as they travel down to Leeds to their warehouses, leaving them no time to talk with the friend who may share the compartment with them. In a similar way on their return, throwing their halfpenny on to Goodall's stall, they snatch up the fourth edition of the *Express*, and devour its contents as they rattle homewards. We refer to this to note how the hurry and bustle of modern life, however much wiser it may make us appear in the eyes of our fellows, lacks the quiet and repose of the period when our forefathers—the day's work done—took "their ease" in some of the quaint old inns which could be found in Morley from fifty to a hundred years ago.

In connection with the notice of our ancient inns, we are forcibly reminded how that which our local senators would call "improvement" takes no heed of sentiment or of old associations. SCATCHERD tells us:—"The house at the Town end, now the 'Boot and Shoe' alehouse, I refer to James the 1st's reign,—if not before it." The Old White Cross, the Old White Swan, the Pheasant, and some others, were all "landmarks;" but the exigencies of modern manufacturing life, and the requirements of a rapidly increasing population, have been so pressing, as to sweep them all from off the face of the earth. However pleasant or desirable it may be to retain a few ancient memorials of bygone generations, our Local Board and capitalists seem to have had no eye but for the present and future necessities, and could not indulge in retrospection. In a very short time the ruthless hand of "improvement" will have swept away every vestige of the Morley homes of a century ago; and when the Old Manor House, the Old Parsonage, Morley Hall, and a few others, have been pulled down, the historic buildings of the past will be lost to future generations. Some of these ancient walls have witnessed many a strange event, and have many times echoed the voices of men whose names are shrined in history or embalmed in literature.

Another feature of the public-houses of Morley, which they had in common with other old English villages, was that you might gather from the signs who were the lords of the land. In the "Dartmouth

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Arms" and the "Cardigan Arms" the traveller was reminded of these two ancient families, whose representatives owned nearly all the broad-acres of the village and immediate neighbourhood. Other signs point unmistakably to the antiquity of the place, such as the "Angel" and the "Cross Keys," both on the line of the ancient Roman Road. The former of these is a very old sign, and is derived from the "Salutation," a sign formerly not at all uncommon. On early signs the "Angel" was represented with a scroll in one hand and a trumpet in the other. The "Cross Keys" is one of the very earliest of public-house signs. It is the arms of the Papal See—the emblem of St. Peter and his successors. The emblem is also borne in the arms of some of our bishoprics, and is altogether a common emblem. It is within the limits of probability that a place for refreshment and rest has existed on the site of the Cross Keys in Britannia Road for very many centuries. In the "Fleece" on Troy Hill we have also a very old sign, and a most appropriate one for its position, seeing that the "Fleece" was, and is, the insignia of the Woollen Trade, and hence no doubt its adoption by our forefathers for what is undoubtedly one of the very oldest public-houses in the district.

The "Old Malt Shovel" was one of the best frequented inns in the village. The sign is in honour and praise of ale. The "Malt Shovel" depicted on the sign was a wooden shovel of large size used for turning the malt over and spreading the barley in the process of malting. The term "old" was a prefix added to shew that it was the "old original house," and therefore had a stronger claim on the public than its modern rival. Certainly in Morley, if anywhere, alehouse signs were "signs of the times" when properly interpreted. The "Stump Cross" is of ancient date, and no doubt took its name from a boundary cross erected here, for so early as A.D. 807, and until the 17th century, "crosses of this character were put down as the boundaries of the precincts of authority of religious houses; as boundaries within which the privilege of sanctuary availed; or where the ecclesiastial property had its limits. Sometimes they were called watch-crosses, but possibly for no other reason than that they were situated in places where in troublous times it was desirable to watch." As to the "Old White Cross," it is reasonable to assume that this may possibly represent a cross which formerly stood at the point where the roads diverge, for we have in that practice an explanation of the custom of burying suicides and others excluded from the rites of the Church; prohibited from being placed in holy ground, the deceased was buried in the place rendered next in sanctity to the churchyard, by the presence of the sacred rood.

We are informed by persons now living, that on one or two occasions human bodies have been discovered, which had been buried at the point where the roads meet, and this gives more force to our supposition of a cross having stood here, of the character we have endeavoured to describe. We must, however, add that fifty years ago a wooden

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cross, or guide post, stood near to the inn, having four arms, with inscriptions naming the directions to Leeds, Dewsbury, Huddersfield, and Farnley.

We cannot take leave of our old taverns and roadside houses (the real conveniences of the olden days, both to the gentlemen who halted to rest their horses and refresh themselves, and to the wayfarer who called to eat his crust and drink his pint of home-brewed ale) without placing on record one or two of their peculiarities, which came under our own observation when very young. A party of glee-singers, devoted lovers of music, were in the habit of meeting once a week in one of the roadside inns, and; embracing frequent opportunities to listen to their musical efforts, we had the chance of noting the character and habits of the public-house frequenters in the days before railways had found a place in our midst. In the roomy kitchen of the inn, cosily fenced in from the cold and from close observation by the high-backed long-settle, and in front of a "rousing fire," were seated a miscellaneous gathering of customers. Nearest the fire, in the warmest corner, are two or three of the neighbouring farmers, who have called in on their way from the far-close, to have a chat with the landlord; whilst in close proximity to these is a jolly waggoner, eating his bread and cheese, his dog looking up attentively and watching every mouthful which he eats. Another waggoner, on his way from Leeds to Birstal or Huddersfield, dropping in, the two get into conversation, and talk over the steepness of Churwell Hill, and "what hard work it is for the horses," and then descant on the merits of the ale at the different public-houses they have to "bait at" in their journeyings. Another farmer or two casually coming in, the price of corn becomes the topic of conversation; then, what good hay is fetching a ton, and how such and such manure answers on certain lands.

As the evening grows on, the regular village customers make their appearance, such as the smith, the carpenter, and two or three ne'er-do-weels, who come in, hoping to share without expense in the hilarity and good-fellowship which is supreme. Now and again, the fun would be spoiled by the noisy gabble or musical efforts of an old soaker, who cared little for any other company than a full mug, and whose "psalm of life" consisted of scraps of old drinking songs, trolled forth at the top of his voice. At feast or holiday times, the

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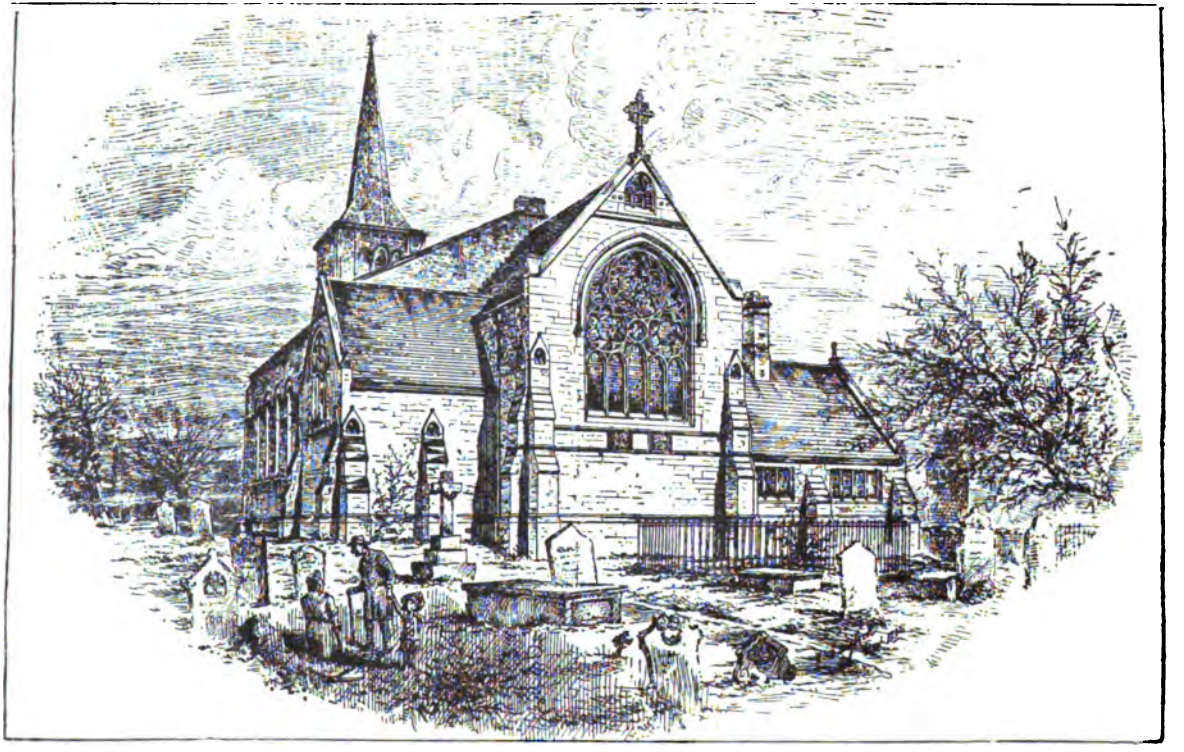

St. Peter's Church, Morley.

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kitchen of the inn was the place, above all others in the village, where could be seen a curious mixture of quaint, rough characters, presided over by a fiddler, and a lot of hearty farmers' men, who, in heavy hob-nailed boots, battered the hearthstone of the kitchen to the music of the violin, until the whole house shook.

We have dwelt on these old village customs, because they give us an idea of the notions of comfort and pleasure entertained by our ancestors, and prove that, whilst we may not consider such practices very gentlemanly, to them it seemed the only chance for the man in indifferent circumstances to enjoy a social hour or two with his neighbours, and to learn something of what was going on in the great world of which he formed a part.

Crossing the road opposite the Nelson's Arms, we are at once in the graveyard attached to the then newly-erected church, dedicated to St. Peter, the first stone of which was laid with great rejoicings on the 29th day of June, 1829. The friends of the Established Church in Morley, though few in numbers half a century ago, were delighted that they could at last worship in a church of their own, in lieu of being compelled to attend the church at Batley, which necessitated a walk every Sunday of six miles. The situation of the church is all that could be desired, for, standing on elevated ground, it commands a fine prospect, comprising the ornamental woods and grounds of Temple Newsam, also Great Almescliffe, Whitkirk, part of Harewood plantations, and of the Skipton hills, while in the vale below may be seen (when not obscured by smoke from the many tall chimneys) the spires, towers, and homesteads of Leeds, with the villages of Beeston and Churwell, which are between Leeds and Morley. The church is built on two acres of ground, given, with a donation of two hundred pounds, by the Earl of Dartmouth, lord of the manor. It was erected under the direction of the Honourable the Board of His Majesty's Commissioners for building new churches, the Commissioners allowing the sum of three thousand pounds towards defraying the cost. The ceremony of consecration was performed by the Archbishop of York on the 30th of August, 1830, and the arrangements were of the most admirable character, being carried out under the superintendence of three Morley "worthies," Dr. Swinden, Geo. Crowther, and Norrisson Scatcherd, Esqrs. The sermon was preached by the newly-appointed incumbent, the Rev. C. B. Cave, son of Sir Wilmot Cave, Bart.

The church, externally or internally, was not of an attractive character, but steps were taken in 1885 to remedy some of the defects, and the church was re-opened on Sept. 14th, 1885, by the Lord Bishop of Ripon. The work of renovating the church has been carried out in a very satisfactory way, and is so complete that it will greatly add to the comfort of the worshippers. Internally, the contrast with its former state is very marked, for whereas the appearance of the edifice was most uninviting, it now presents a warm and cheerful appearance. A new chancel has been erected, in connection with which are an organ

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chamber and clergy and choir vestries. The stained glass east window has been removed to three of the windows on the south side of the church, and a new window has been substituted, part of which is coloured glass. The organ has been removed from the west gallery, and re-erected in the recess provided for it in the chancel. The capacity of the organ is increased by the addition of a choir organ by Messrs. Wordsworth and Maskell, of Leeds.

One important feature in connection with the renovation is the removal of the north and south galleries, and the reconstruction of the west gallery. The old high-backed pews have disappeared, and in their places are comfortably-cushioned open benches. All the wood-work is of pitch-pine varnished, and the style is uniform throughout. The pulpit is also new, and William Holton, Esq., Hughenden, Morley, has given to the church a handsome brass eagle lectern. The altar-table is of brown oak, made from oak in the oldest part of St. Mary's-in-the-Wood, and has been presented by Dr. J. C. Clarke, of Bank House. Mrs. Clarke (daughter of the late Vicar of Morley) has presented a new Caen stone font. Mrs. Jackson has presented the worked kneelers for the altar and altar rails, the work having been done by friends; and a green silk and plush embroidered altar frontal is the gift of Mrs. J. W. Hepworth, of Hill Crest, Churwell. A beautiful white silk embroidered altar frontal is the gift of Mrs. Rayner, Point House; and Mrs. T. Taylor, of Kirklands, has presented a set of embroidered altar linen. The Vicar (the Rev. H. Jackson, M.A.) has presented a set of Cathedral Psalters for the use of the choir. The beautiful brass altar desk is the gift of Mrs. J. H. Rayner, of Branksome, Morley. The contractors for the various works in connection with the reconstruction of the church were—Mr. J. H. Thorp, the chancel and organ-chamber; Messrs. Taylor Brothers, Yeadon, re-pewing and joiners' work in the first contract; Messrs. Thomason and Sons, Manchester, for the altar rails; and this firm also supplied the eagle-lectern; Messrs. Barrett and Russell have supplied the gasaliers, and re-arranged the system of lighting throughout, and constructed a new patent warming apparatus. The cost of the whole of the work was £2,600, of which £400 remains to be raised. The architect for the alterations was Walter Hanstock, Esq., A.R.I.B.A., of Batley.

To the list of ministers and curates which is to be found in the pervious histories of the village, must be added the name of the present highly-respected incumbent, the Rev. Henry Jackson, M.A., who succeeded the Rev. A. M. Parkinson, M.A. Mr. Jackson commenced his duties on March 18th, 1877, and during his nine years' ministry he has won for himself the respect and esteem, not only of the members of his own church and congregation, but of all who have been brought into contact with him. He is, indeed, a fit standard-bearer in a holy cause, for with him usefulness seems to be an instinct, and the work of the ministry the most congenial of all occupations. To Mr. Jackson belongs the credit of establishing Mission Churches at Churwell and

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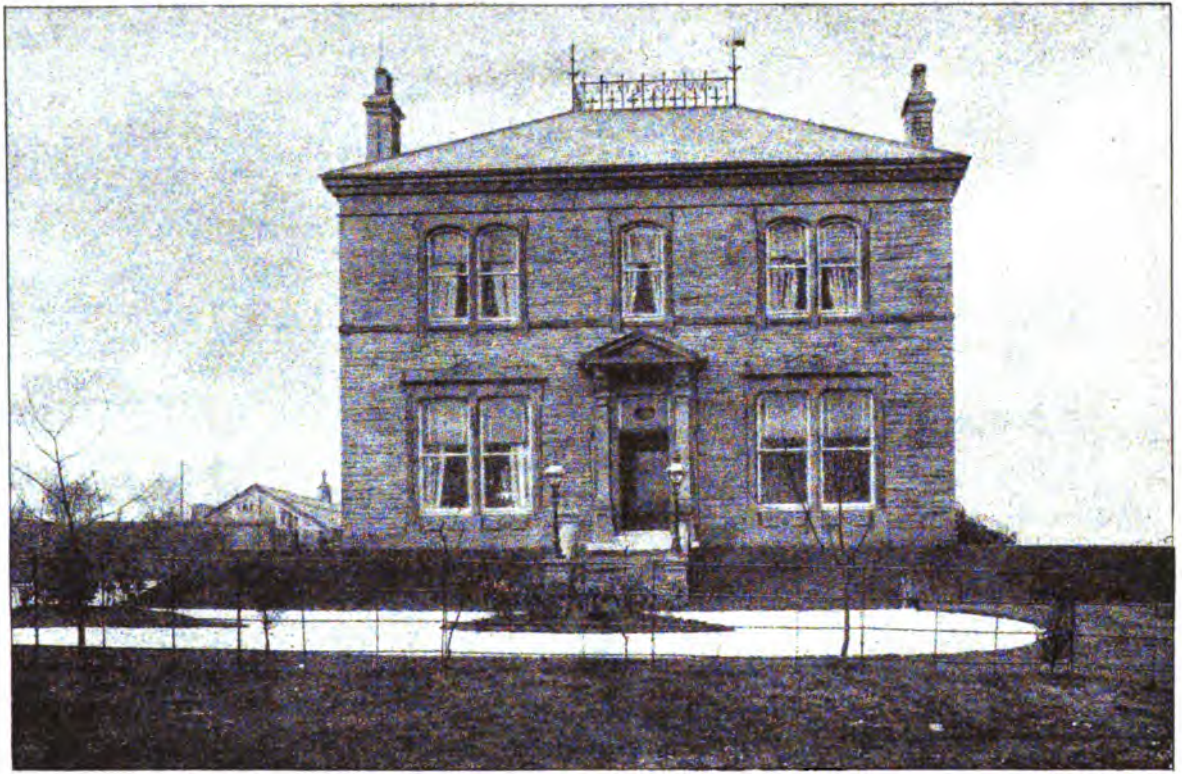

HUGHENDEN. THE RESIDENCE OF WILLIAM HOLTON, ESQ.

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Bruntcliffe, both of which are in a flourishing condition. His efforts on behalf of the temperance movement and the education of the young are most praiseworthy, and, in consideration of his efforts in the direction of education, his fellow-townsmen elected him in January, 1885, to a seat on the School Board.

During the night of October 2nd, 1835, the church was broken into and robbed. It is supposed the sacrilegious thieves were disturbed, as they carried away only the pulpit candlesticks and the crimson altar cloth. The candlesticks had been presented by N. Scatcherd, Esq., and bore his name.

Leaving the churchyard by the principal gateway, we enter Rooms Lane, and, carrying our thoughts back for half-a-century, indulge in a leisurely imaginary stroll as far as the knoll of the hill on which Mr. Holton has built his mansion. Standing for a moment to admire the landscape which surrounds us on every side, we are struck with the beauty of the scene. We are, indeed, out in the country, for there is only one small factory—known as "Philadelphia Mill"—and no colliery or foundry to be seen; but in the back ground of the picture are Dean and Farnley Woods, while at our feet are green fields, beautiful hills sloping down into rich pasture lands, with a few cottages and a farm-house or two nestling in sweet shady spots. In the spring time, the tall hedges along the whole length of the lane are white over with the blossom of the hawthorn, and the air is full of their perfume. To our left, a path across the fields will take us, in a minute or two, to the brook which runs at the foot of Dean Wood; and on the bank to our right, if we follow the course of the stream, we shall find that thousands of bluebells are to be met with; indeed, we know no spot within many miles of Morley at the *present* day where they are to be found in such profusion. They love moist and shady places, and in the lower parts of Dean Wood they seem perfectly at home. To our right, a little lower down the lane and across the fields, over rude stiles and pleasant footpaths, is the old rural pathway from Gildersome to the ancient village of Courlewell—Churl's Well—or, as it is now called, Churwell. The only tenants of the lane, in addition to the birds, whose song scarcely ever ceases, and the fowls from the neighbouring farm yards, are "Benny" Ward, "Sammy" Lister, "Bobby" Slater, and a farmer's man who occupies the one-storey cottage at the back of Ward's farm.

As we saunter along to the end of the lane in Gelderd Road, no thought of the changes which the next fifty years will bring enters our head, but we are captivated by the stillness and tranquillity of the scene, and the beauty of the prospect. We are too young to ruminate on the appearance which the lane would present when Captain Oates, with his brother conspirators, made their way under cover of night down this rustic path to meet at the rendezvous in Farnley Wood, on the occasion of that unfortunate mission which was to bring the Government of that day to their senses, but which, instead, brought

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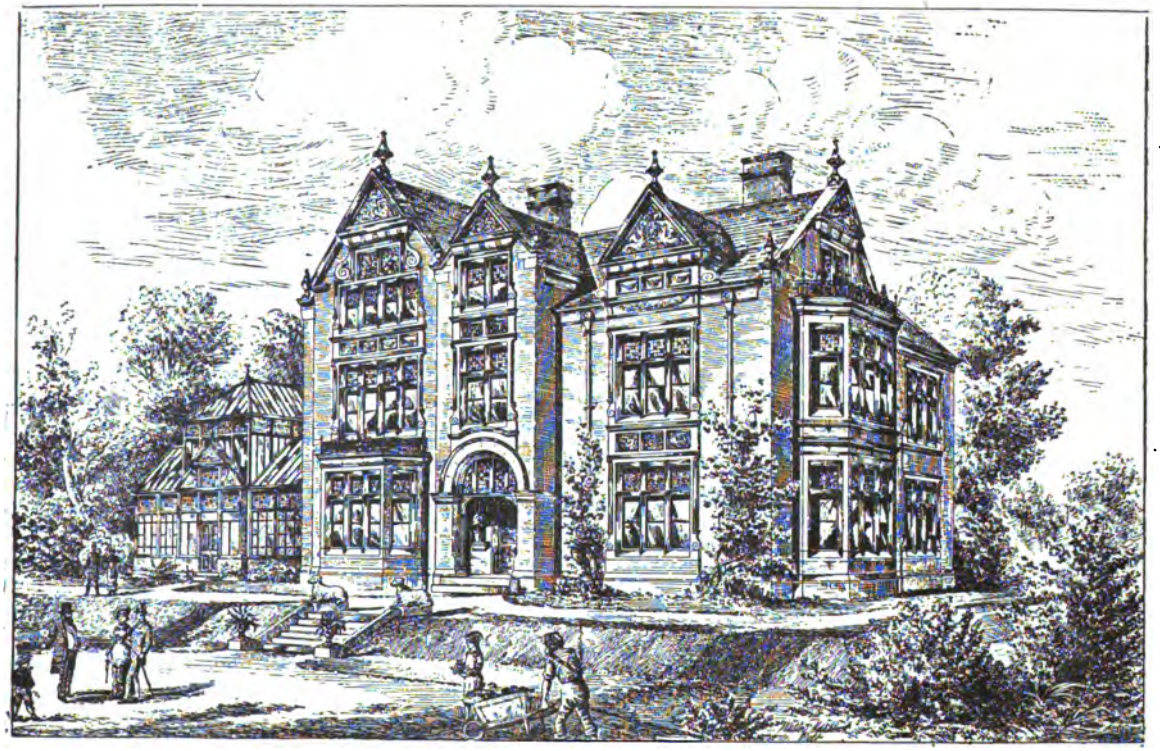

The Woodlands. (Geo. Webster, Esq.)

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Woodburytype

Yours truly
George Webster

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death and disaster to those engaged in the insurrection. Nor are we able to realise the picturesque appearance which the string of pack-horses, or bell-horses, would present as they travelled up or down the lane with their heavy packs upon their backs, and their bells tinkling to the measured tread of the cavalcade. At the present day, in the winter time, it reminds those who chance to take it in a conveyance of the difficulties of travelling in the good old times. The old lane, like old opinions, is somewhat of the narrowest; and, like marriage, when the poet compared it to a "Devonshire Lane:"—

> However rough and dirty the road may be found,
> Drive forward you must, there is no turning round.

The lane is, however, so singularly picturesque that it is worth an adventure.

In Robert Slater, who lived at the farm at the end of the lane, we had a fine specimen of the "tillers of the soil" who lived hereabouts; and when we name others, as Jerry Sharp, at Scholecroft; John Whitaker, at Howley; Tommy Bywater, at Bruntcliffe; Thomas Wordsworth, at Stump Cross; and Peter Hepworth, at Owlers; such of our readers as remember these natives will agree with us that, as a whole, they were fine specimens of the old Englishman. They were farmers of the old school, homely, kind-hearted, straightforward in their dealings, and much respected both at market and amongst their neighbours. Fifty years have changed the appearance of everything in Rooms Lane, save and except the width of the lane itself, and the indifferent manner in which it is kept. From the knoll, near Benjamin Ward's farm, we have now lost the ancient farmer who ruled over the solitude, and in his place we have one of a race of self-made nobles—born of trade and commerce—whose pretty villa as it crowns the hill top is no disadvantage to the landscape, but rather a pleasant addition. Adorning the opposite hill, in the direction of Gildersome, is "Wood-lands," the large and ornate mansion of another of these nobles, whose factory is to be seen at the skirt of what was formerly Farnley Wood, on the Gelderd Road. Mr. Webster, whose taste in regard to the comforts of this life is shown in the home comforts by which he has surrounded himself, is a worthy representative of the old "Morley Dashers," who will not be forgotten for many years to come for the part they played in making Morley as well known as it is at present in the markets of the world.

Looking towards the "Bundocks" at the present time, our eye is arrested by the tall chimney and other buildings connected with Spring-field Mill; and we soon find, in this and other additions of a similar character to the landscape, the reason why the footwalk down Rooms Lane has lost its sylvan charm. The smoke from the factory, and the sulphur from the coke ovens at some little distance, have during the last thirty years done their work; and, in addition to the loss of many patches of woodland, there is a diminution of trees in little clumps,

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and the trees also which used to be dotted here and there in the hedge-rows are withered and gone, blighted and destroyed by the noxious fumes.

It is impossible at the present time to fully recall the aspect of Rooms Lane fifty years ago, and, though it is still used pretty freely by certain classes of our villagers, it is not so much enjoyed as it was when the trees and foliage were far more plentiful, when wild flowers bloomed abundantly and the birds sang merrily, and when, in the gathering twilight of a calm summer's evening, it was all that the fancy could desire for a season of quiet and retirement. As we return to the village we are joined in our walk by "old Sammy Lister," who lives in one of the cottages in the lane, and many are the stories which the old musician has to tell. He is one of the old school, and in pursuit of his favourite amusement—that of playing the violoncello—he would trudge off, after a hard day's work, along with a musical comrade or two, to practise with the village choral society. At that time, besides bass players, the village could boast of some good performers on the violin, flute, clarionet, serpent, bassoon, and trombone, and a number of tenors and basses who could read oratorio music fairly well. Morley was a musical place, and its "Old Brass Band," with George Scott as leader, was one of the best in the district. But our local musicians were sure to muster in force at the Whitsuntide "potation," the great musical event of the year; and it was then that Samuel Lister and his son James, each with his darling instrument, would be found at their posts. Another event to which great importance was attached, and which also commanded the services of our local musicians, was the "Charity Sermon," as it was then called. The following is a copy of the placard announcing such an anniversary:—

CHARITY SERMON. On Sunday June —, 1830, a Charity Sermon will be preached in the Old Chapel, Morley, for the support of the Sunday School of that place, by the Rev. ——. Service to begin at 2 30. Appropriate music will be sung, and pieces spoken by the scholars.

Such was the popularity of these "Charity Sermons" of the olden time that "talent," vocal and instrumental, came from all the neighbouring villages to assist on these festive occasions. And the sight on that Sunday afternoon was indeed one to be remembered, for as soon as dinner was well over the youngsters dressed themselves for chapel, and at two o'clock, when the one small bell of St. Mary's was going "ding-dong, ding-dong," numbers of clean, healthy children might be seen, in straggling companies, wending their way up the slopes of the village to that ancient sanctuary. As at Whitsuntide, the children were dressed in their best, clean as a new pin from top to toe, and with the good and gentle admonitions of their parents ringing in their ears, they went joyously along, looking fresh and glad, adding one more to the many evidences of the wisdom of the Sabbath rest—the poor man's day, "the day of God and God of days."

Continuing our walk up Rooms Lane, we pass on our left the parsonage, occupied by the Rev. Andrew Cassells, M.A., the incumbent

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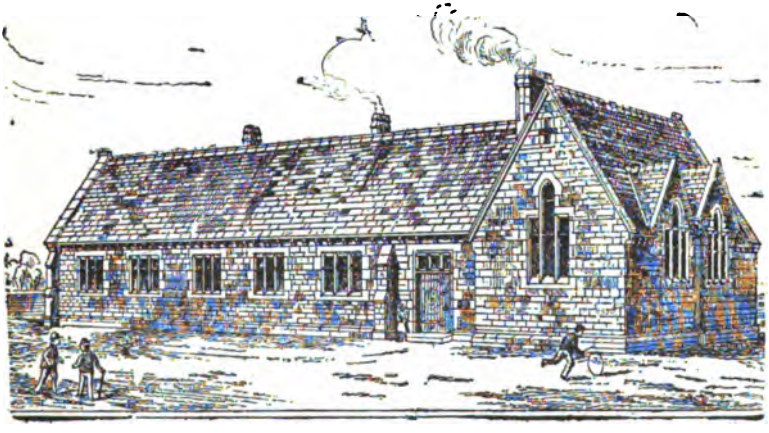
of St. Peter's. Mr. Cassells held the incumbency from 1831 until 1839; but, having had several disputes with his parishioners relative to Church rates and other vexed questions, he wisely accepted in the last-named year the vicarage of the mother Church at Batley. The parsonage is a substantial stone edifice, and is surrounded by extensive gardens.

At the south-west corner of the graveyard of St. Peter's Church, stands the "National School," which was erected in 1828, and in which were held the meetings of the first association for mutual improvement, and also the first public library, in Morley, of which we have any record. The society was established in 1830, in a great measure through the exertions of Dr. Swinden, Norrisson Scatcherd, Esq., and some others.



St. Peter's Day and Infant Schools.

The Library was organized by men of varied shades of opinion in both politics and religion, and is the earliest instance we can find in Morley of the embodiment of the idea of voluntary association for literary purposes. Classes in chemistry and other branches of science were held in the National School for many years after its erection. In 1874 the managers of the Day School resolved to build a new Infant School, capable of accommodating 300 scholars. This good intention they succeeded in accomplishing at an expense of £1,100, and the school came into effective operation in 1875. The school is situate in Victoria Road, adjoining the east side of the churchyard.

Opposite the principal entrance to St. Peter's Church is "The Lodge," fomerly the residence of Mr. J. Mitchell, who was the principal carrier between Leeds and Manchester in the days when the ponderous waggons, with their eight or ten horses, had superseded the pack-horses. After Mr. Mitchell's death, "The Lodge" was tenanted by Thomas Webster, Esq., one of the village worthies, whose name is stil

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held in great respect by those who knew him. He resided in London for many years, but, having acquired a competency, he returned to his native village, and spent the remainder of his days in works of charity and benevolence. Mr. Webster is buried in the Old Chapel graveyard, and his tombstone bears the following inscription:—

Sacred to the memory of Thomas Webster, of Morley, formerly of London. A man in sincere piety and benevolent feeling scarcely inferior to any. His commercial career was marked by successful industry and undeviating integrity while he resided in London, and the latter years of his life were spent in this his native village, where, like his Divine Master, he went about doing good. He was born April 26th, 1779, and died October 19th, 1831.

After Mr. Webster's death "The Lodge" was occupied by his widow, whose kindness to all with whom she came in contact, whose sympathy with the sorrowing, and whose large-hearted liberality to the poor, caused her to be revered by all the villagers, who mourned her death as a public calamity. "The Lodge," after her decease, was rented by Joseph Rhodes, Esq., who is well known for his untiring efforts in connection with the body of Methodists to which he has been attached for more than half a century, and for his sympathy with the movement in favour of the establishment of Board Schools in the village. Mr. Rhodes was elected in January, 1879, Chairman of the first School Board in Morley, but retired at the expiration of his term of office, on account of failing health.

Leaving the Old White Cross on our left, and proceeding along the Back Lane, now Victoria Road, we pass on our right a lane which leads down to the "Bundocks." This bit of greenery was a favourite walk with our villagers, for, by it, access was obtained to Dean Wood, and it was more retired in its position than its neighbour, the Rooms Lane. We were one amongst the many juveniles who used to make free use of this outlet from the village, and, when opportunity offered, would spend most of the day in the wood and the fields adjoining. Our dreams of life were somewhat different then from what we have since proved its realities to be. But they were pleasant and invigorating. The trees in Dean Wood were then of much finer growth than at the present time, and the pasture lands were studded with buttercups and daisies. Returning along the lane to the village, we pass Springfield Mills, the property of Messrs. Hudson, Sykes, and Bousfield; this addition to the landscape has been made since our boyhood's days. Nearer the village is Springfield House, a large and useful dwelling-house, evidently built with a view to comfort. "Maister John Webster," who built the house, was an extensive manufacturer, and employed a considerable number of the villagers, both at Rods Mill and in their own homes. He took great interest in public matters, did much good without making a noise about it, had a warm attachment to his native village, and was pleased to see its progress and improvement. As a business man, he was strict in his relations with those who served him, having no sympathy with the idle or careless, to whom he

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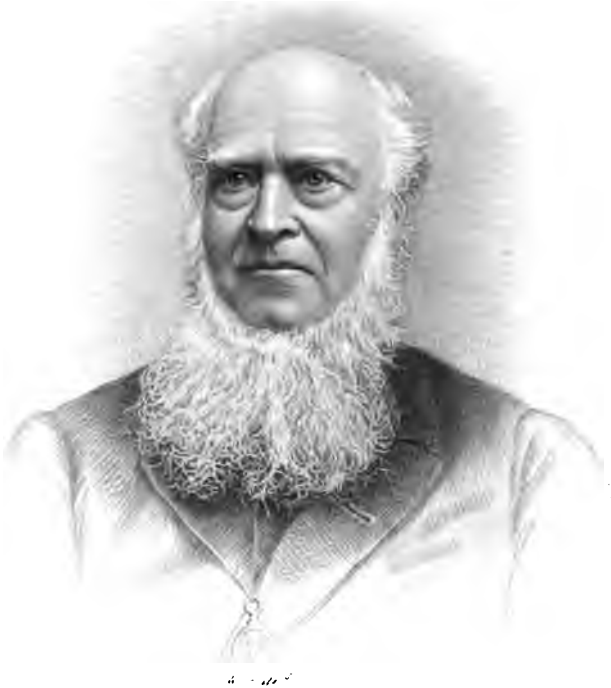

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set an example of punctuality and perseverance somewhat rare in the present day. Every morning for years he was in the habit of riding on horseback through the village, so as to be at the mill at six o'clock; and it was said that so punctual was he in his visits, that no public clock was required to tell the villagers the hour. Mr. Webster possessed a thorough knowledge of business, devoted himself most assiduously to it, and was rewarded with a large fortune. Springfield House passed in 1862 into the possession of Mr. Joseph Smith; in 1868 it was bought by Messrs. Dixon, Nicholls, and Co., and in 1874 became the property of Messrs. Hudson, Sykes, and Bousfield. To this firm is due the credit of introducing the electric light into Morley. The system of lighting adopted is that known as the Edison-Swan system; it was

Springfield House.

fitted up by Messrs. Paterson and Cooper, electric light engineers and contractors, of London. There are exactly 358 lights, some 12-candle and some 20-candle power. Twenty-two lights of 20-candle power are provided in the beaming-shed; three of the same power in the weft-room; two in the engine-room, and one in the dynamo-shed, also of 20-candle power each. In one of the weaving-sheds there are 170 lights of 12-candle power, and in the other 152 lights of the same power, and 16 of 20-candle power. Each loom is provided with two lights. To each lamp there is a safety fuse, so that if there is an excess of current in the cables through short circuiting with the wires, the fuse breaks and the current to the lamp is stopped. There is the same

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provision made in the main, and a fuse to batches of lamps, and one main fuse to the main cable, so that if anything goes wrong the safety fuse breaks and there is no damage done. This system is provided to prevent firing. There is only one dynamo generating machine, and the motive power is obtained from the ordinary beam engine which runs the other machinery in the weaving-sheds and the mill, and it is estimated that it requires 34-horse power to drive the machine. The light given is beautifully clear and soft, and the change from gas is greatly appreciated by the workpeople.

Resuming our walk along Back Lane, we have on our left the Prospect Mills, owned by Messrs. J. and S. Rhodes. To this firm is due the introduction of the telephone into the town in 1883; and connection between the mills in Morley and the warehouses at Leeds is now taken advantage of by several of our manufacturers.

Opposite to the mills, and in the fields on our right-hand, Abraham Holliday, a well-known colliery proprietor, was fifty years ago getting coal in a somewhat primitive fashion. The coal trade was then in its infancy, and Abraham, having another pit in Neepshaw Lane, and one at Bruntcliffe, was a large ratepayer for the time, though the whole of his output would be comparatively few tons per day, just sufficient to supply the wants of the then sparsely-populated district. The coal was drawn from the pit bottom by means of a horse gin, in small corves, and was sold from the pit bank at a price per corve, when it was carted away by the farmers and coal-leaders over the almost impassable lines or roads which then prevailed. We have it on good authority that coal was at one time obtained in Morley by working into the outcropping edges of the beds, after having thrown off the covering of soil or gravel. The coal was thus brought to the surface up an incline. "Dayholes," *i.e.*, passages and mines, cut more or less horizontally, from which the coal was brought to the "day," were common. Evidences of ancient mining are to be found in the neighbourhood of Neepshaw Lane, and in other parts of the village.

The cost of the conveyance of the coal was almost as much as that of the coal itself, and this is not to be wondered at, considering the difficulties of transit. "Old Abraham" was assisted in his business by his buxom wife, who came from Gildersome to Morley every Monday, and collected in the accounts for coal, many of which were paid by small weekly instalments. The value of minerals was then considered but of small account, but since that time the rent-roll of our Lord of the Manor has been considerably enriched by the increase in the value of the many important beds of coal and stone which are now being extensively worked. A similar change has taken place in the price of the coal itself as sold on the surface. In 1710, a load of coals cost 1s. 6d.; in 1800, 2s. 6d. per ton; in 1835, 4s. 6d. per ton; and it has gone on increasing in price until we now pay 14s. per ton.

It is to the coal and stone trades that Morley owes much of its prosperity, for, during the last twenty years, its hidden mineral treasures

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have been scooped out of the earth, and brought to the surface, in an abundance that would have astonished our forefathers; and instead of the few tons of coal per day, sent out in Holliday's time, the output is now many thousands of tons weekly, which is mainly despatched to different parts of the kingdom, the dual railway conveniences affording every facility for transit. One feature of the coal mining in past times was that the renters of coal-mines were not so particular in confining themselves to the getting only of the coal which they had leased, but, branching out without leave or licence, they helped themselves to that which could not be fairly said to belong to them. The collieries at present in work are the Dean Hall, Farnley, Howley Park, Morley Main, Victoria, and West End; the coal is of good quality, comprising house, cannel, and engine coal.

A remarkable instance of the growth of Morley since the development of its mineral treasures and the expansion of the staple trade of the village by the introduction of cotton warps, was given recently by the Earl of Dartmouth in an address to the members of the Conservative Association. His lordship said that, since 1853, he had effected in Morley 333 sales of land, of which 320 plots were of one acre or under, and nearly half of that number comprised plots of less than 500 yards each. On these plots had been erected one church, ten chapels and other places of worship, six schools, Local Board offices and Conservative rooms, a Liberal club, a Working Men's club, Masonic hall, Odd-Fellows' hall, Co-operative hall and stores, Police station, Market, two Banks, Coffee tavern, sixteen woollen and other mills, twenty warehouses and workshops, and about eighteen hundred dwelling-houses; and a much larger number of buildings had been erected in Morley during the period of which he was speaking upon land not belonging to him.

In the field beyond the site of Holliday's pit is the pathway leading to Gildersome through Dean Wood, the last-named being of considerable extent, and would doubtless at the time of the Conquest include the smaller copses known as Daffield Wood, Clubbed Oakes, and Clark Springs, which extended east and west down to Beeston. The name Dean or Den (A.S.) is a very common one. BARDSLEY says that "a den was a sunken and wooded vale, where cattle might find alike covert and pasture." In this way *den* came to be spoken of in connection with animal life; and we find the *ram* in Ramsden, the *swine* in Swinden, the *wolf* in Wolfenden, and the *hog* in Ogden. At one time, Morley would possess, in common with many other Yorkshire villages, that important public official known as the "swine-ringer." These men did not ring the pigs themselves, but the prerogative of the office was to see that no pig was allowed upon the common without one strong nail, at least, being firmly embedded in its nose. In those days there were no hedges, making separate enclosures of fields, but plenty of woods. Every foot of ground was not then marked out and held by individual freeholders. There was a *common-right*; that is to say, every native householder

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had free range for his horse, or cow, or pig. The name "Dean" has many other significations, as *Den* (A.S.) a forest or outlying pasture in the woods; *Den* (Celtic) a small valley or dingle. Names of places ending in *den* (neuter) always denoted pasture, usually for swine. Another authority says that "the term *dene* or *dean* in its local acceptation indicates a narrow wooded valley, whose banks rise less abruptly than those of a cleft or clough, and which, besides a stream at the bottom, is furnished with a small strip of flat alluvial land lying on its margin." In olden times it was the custom of our ancestors to feed their swine on the acorns and beech nuts of the forest; and on the payment of a small due the poor of the village kept their pigs almost entirely in the woods.

Dean Wood Bridge, A.D. 1840.

Tradition has connected Dean Wood with a ferocious sow, the terror of many youngsters, more than fifty years ago, who durst never go through the wood alone for fear of the "Dean Sow," as it was called. The styes, which were placed in unsavoury proximity to most of the cottages in Morley, were only used as sleeping places for the swine, which were driven to and fro, to Dean and other woods, by the Seniors or swineherds of former generations, and in later times by happy youngsters, who whiled away their time in bird-nesting or nutting.

Passing the old farm-house known as "Stubley's," we come to Neepshaw Lane on our right, a thoroughfare which retains nearly all the features of fifty years ago. In 1750, the turnpike road from Leeds to Manchester was as follows:—Leeds, through Beeston, up old road at Churwell, and on to Morley Hole; then up Neepshaw Lane to the "Street," or Roman Road; next along this road to Adwalton; from thence over the moor to Gomersal, and forward to Manchester. Neepshaw Lane was once noted for being the resort of gipsies—now rarely seen in this neighbourhood.

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● CEMETERY CHAPEL & View from NORTH-EAST 40

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At the foot of Neepshaw Lane stands the Dartmouth Arms (formerly known as the Old White Swan), so named after the Lord of the Manor, whose predecessors in that office date back to the time of William the Conqueror. The first of the Lords of whom we have any account was Ilbert de Lacy, who was succeeded by his son Robert, who was followed by his son, a second Ilbert de Lacy. Henry, a brother of Ilbert, was succeeded in the lordship by another Robert de Lacy, who, having no issue, was succeeded by his heir, Albreda de Lisours. During the life of this lady the manor changed hands, and was held jointly by Ralph de Insula and Robert de Beeston. The connection of these magnates with Morley ceased in 1226, when the manor of Morley went into the family of Rotherfield, who kept it for more than a century and a half, when it passed into the Mirfield family, from whom it came into possession of the Saviles of Howley. From the Marquis of Halifax (Savile), the manor was bought in 1706 by Baron Dartmouth, in whose family it has remained to the present time. For a full account of the lords of Morley, we must refer our readers to SMITH'S *History of Morley*, pp. 21-44.

William Walter, Earl of Dartmouth.

A little above the Dartmouth Arms, in Bruntcliffe Lane, was to be seen fifty years ago a well, known as "Gore Well," situate in a bend of the lane called "Gore Nook," a name of high antiquity, and generallty signifying the lowest part of a place. The name "Gore," says a writer in the *Archæologia*, vol. 17, p. 148, "is one of those words which occur in every country from the Ganges to the Shannon." A beck or rivulet ran down this lane, which, passing through the Bottoms, took its course down to Middleton Wood.

Adjoining the railway arch of the Great Northern Railway, which crosses Bruntcliffe Lane a little above Gore Well, is a square enclosure, forming an ancient burial ground, belonging to the Society of Friends,

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Old Angel Inn.

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Woodburytype

Yours truly

Wm. Dodgshun

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at one time a comparatively numerous body in Morley and Gildersome. The ground contains no memorials, but is planted over with trees, and has an air of neglect and desolation about it.

A little beyond the railway arch is the new Cemetery (under the control of the Morley Burial Board, formed in 1883), and, for picturesqueness of situation, suitability of ground, and extent, it is all that can be desired. The area is eight acres, which is divided into unconsecrated and consecrated portions; in the former there are 4,379 grave spaces, and in the latter 2,017, making altogether 6,396 grave spaces. The buildings comprise chapel, with mortuary chapel and vestry, etc., of Gothic design, having handsome spire and other ornamentations The lodge at the entrance to the grounds contains living rooms for the registrar; also a large waiting room and a board-room. The ground, with tenant-right, etc., cost £2,225; the chapel, £1,100, and the lodge, board-room, and out-buildings, £1,000, or, altogether, £2,100; the fences, palisades, and gates, £510: laying out, planting, and draining, £554; grave marks and boundary-stones, £37; architect's, surveyor's, and solicitors' charges, £227; furnishing, £97; the whole cost amounting to a little under £6,000. The members of the first Burial Board were Messrs. William Dodgshun (chairman), William Smith (vice-chairman), J. H. Rayner, S. Stockdale, Chas. Dixon, John Clegg, A. Tomlinson, Isaac Bradley, and Isaac C. Watson; with Mr. Joseph Sykes as architect, and Mr. Edwin Butler as clerk. The cemetery was opened in November, 1884, and the ceremony of consecration was performed by Bishop Ryan, D.D., on May 27th, 1885.

Adjoining the Cemetery is the large storage Reservoir, containing the water supply for the town, which is pumped up from the boundary of the borough of Leeds at Churwell. An ample supply of good water from the reservoirs of the Leeds Corporation is always available. The works have cost, up to the present time, close upon £20,000; they were inaugurated on the 12th of June, 1869.

Prospect Mill, Bruntcliffe, stands on the site of the extensive malt-kilns, formerly in the occupation of the Bilboroughs, a name, like Crowther, indigenous to Bruntcliffe. The kilns were converted into a woollen mill about thirty years ago.

We now arrive at the Old Angel Inn, which is kept by two members of the Helliwell family, descendants of the landlord of fifty years ago, who, in his day, was spoken of as a "man of singular activity, courage, and sagacity." These traits of character he displayed in a remarkable manner on one occasion, when (about four o'clock in the morning of February 7th, 1822) he and his family were alarmed by the cry of fire, and soon perceived that the stacks in the farmyard were in flames. The fire had burnt a stack of clover and one of corn, and had reached the threshold of a barn and mistal in which were thirteen head of cattle, when the neighbours arrived at this critical moment and saved the property from further destruction. A slight snow had just fallen on the ground, sufficient for tracing the footsteps of a man who

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appeared to have worn remarkable shoes. One of them had evidently been repaired with a clumsy strip of leather on the sole, and both of them left the impression of their nails so perfect that not only the number but the shape of them was manifest. The incendiary had clearly come up a field on the north-east side, had tried to enter the mistal, and had come into the fold by getting over the fence wall; no other footsteps were visible. Helliwell noticed all these peculiarities, and, rousing himself to almost superhuman energies, he flew from place to place to restrain the wanderings of those who he feared might obliterate the footmarks; and, hunting the enemy backward to his house in Neepshaw Lane, and thence to Morley and Beeston, with the fleetness of a bloodhound he overtook and seized him, with the very shoes upon his feet, before eight o'clock on the same morning. John Vickers, the delinquent, was a fellow of the vilest and most dangerous description, and he had committed this atrocious act simply in revenge, because Helliwell had pointed out his dwelling to an officer who was instructed to make a distress for rent. Vickers was transported to Botany Bay, much to the annoyance of our historian, who deemed him worthy of a much more severe punishment.

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CHAPTER VI.

A Bit of Old Morley—Home Life Fifty Years Ago—A Typical Morley Home—Description of Exterior and Interior—Furniture and Fittings—Decorations—Farm Houses of the Period—The Dress of the People.

NEARLY opposite the Old Angel Inn, Bruntcliffe, are two cottages which forcibly remind us of olden days, for these two straw-thatched one storey dwellings form "a bit of old Morley," which seems to have been altogether forgotten in the general march of improvement. They are almost unique at the present day, for though fifty years ago many such homes were dotted about the hillsides of the village, we question whether there are half-a-dozen others left to us at the present time, and these at Bruntcliffe look just as they would do in the good old times "when George the Third was King." We can only conclude that, being out of the village proper, they have escaped destruction; otherwise the mania for improvement and modern utility would have swept them away years ago. But the old cottages, with the dilapidated farm buildings close at hand, all help to carry us back to the country and farm life of half a century ago; and hereabouts, if anywhere in Morley, the conviction forces itself upon us that we have before us one of the few links which bind the past with the present. As we cannot hope to meet in our ramble with any better specimens of the homes which were occupied by the poorest class in Morley, we propose at this point to give our reminiscences of the home life of our ancestors, including, not only descriptions of their dwellings, but of their dress, amusements, customs, and manners.

We have at the present moment before our mind's eye one of the dwellings—a typical one—of the working men of Morley fifty years

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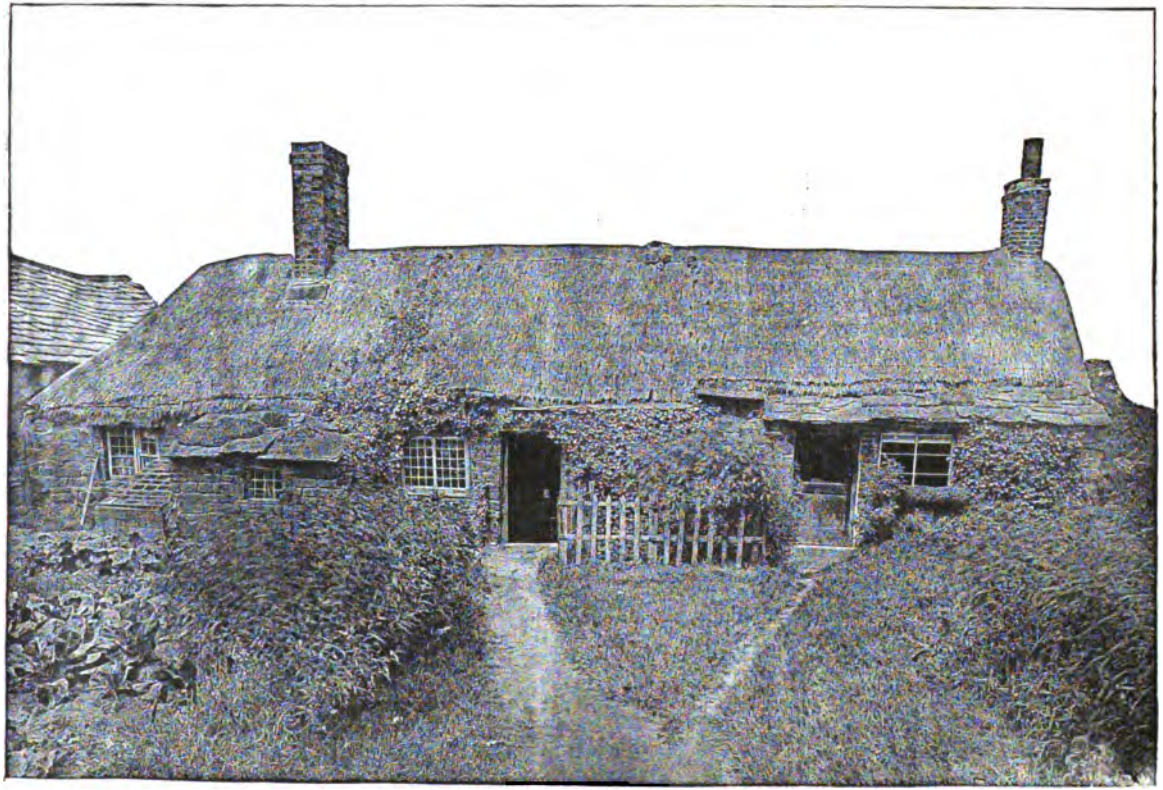

A Bit of Old Morley.

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ago. It stood upon one of the seven hills with which the village is favoured; and the house, as we have said, may be taken as a fair sample of scores of others which were dotted about the hillsides and valleys of the place. Being a constant visitor to this rustic abode of honest and honourable poverty, we had every opportunity of noting the various peculiarities, not only of the place itself, but of the every-day life of its occupants. It was a one storey house of two rooms, the sole window of the living-room at the back of the house being elevated only a few inches above the level of the garden plot, the latter being kept filled with the old-fashioned, but ever beautiful flowers, which are, however, despised and forgotten at the present time. We, in our childish delight, would take a real pleasure in sitting on the window seat, looking out upon the miniature beds of mignonette, marigold, larkspur, London-pride, Sweet Williams, and the clumps of southern-wood, "daffy-down-dillies," with beds of peppermint, sage, pennyroyal, thyme, and other homely garden treasures — old-time favourites of an equally pleasant, fragrant, and useful character. The roof of the house was of thatch, with numberless creeping plants upon it, whilst the walls were of rough stones, built up in the most rude fashion. The door by which we gained an entrance was made of the plainest deal boards, fastened together by three cross bars of wood, without any panelling or other superfluous ornamentation. In the door was a round hole, into which the finger had to be thrust in order to lift up the rude wooden latch which kept the door secure.

On entering, we found the house part, or living-room as it was called, to be open to the thatch, with no ceiling or under-drawing; the only relief to the eye in looking up to the bareness and darkness being the oatcake "creel," which was generally well filled with long, crisp, oval cakes, made from the oats after they had been ground. The walls, though rough and uneven, were scrupulously clean, being kept constantly "whitewashed" as it was called, though generally the decoration was effected by means of colouring made of ochre or some other compound. The cleaner and whiter-looking whitewashing was reserved for the bedroom, beyond the living-room, as the white would last longer without getting soiled in that part of the house. You would have looked in vain in the homes of the artisans at that time for the handiwork of the paper-hanger, for that modern and universal method of hiding dirt was then a luxury out of the reach of the poor. And yet, long before papered walls had become as common in working men's homes as pianos are now, an improvement had been made in the attempt at decoration; for one day, on entering the cottage which we are endeavouring to describe, we were startled to find that a great change had come over its appearance. The walls were figured with a curious combination of ornament, arranged in stripes, which we were informed was a specimen of the skill and taste of the "slap-dasher," as he was then fittingly designated, or the "stenciller," as we should now name him.

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The floor of the house was destitute of carpet; the only attempt at covering it was a strip of "Botany bagging" near to the door, on which to wipe the feet, and another strip to serve as a hearth rug; the rest of the floor being scoured, after being washed clean with a brown stone called a "scahring stoan." Sometimes as a change, and on special occasions always, a narrow strip round the four sides near to the wall would be ornamented by designs suggested by the artistic taste of Martha, who, to bring out in full relief her genius, would use a "pottery mould." This useful refuse of the potter's art was also brought into requisition to impart a beautiful cleanly appearance to the hearthstone. To minimise the effect of the dirt, which every visitor to or occupant of the house could not fail to bring in from the dirty roads of the village, handfuls of yellow sand, crushed very fine, were scattered over the bare floor. It was no uncommon thing to compliment the mistress of a house of this cleanly character by saying that "the floor was clean enough to eat one's dinner from off it." The hawking of sand for household purposes was then a recognised trade, and every Saturday morning the sand cart, heavily laden, duly made its appearance, drawn generally by a "many cornered" horse of the Gothic style of equine architecture, and with a driver of the jovial brown-faced type of hawker common in those days. The last named was, as a rule, accompanied by his wife, who carried under her arm various wooden measures ready to fill the "peck" or "half-peck" vessel, as her customers required a "hawporth" or a "pennorth" of the commodity. The living-room was not overstocked with furniture, yet there could be found in it many useful and necessary articles. Opposite the fire stood an old-fashioned oak dresser, with a delfcase above it; and on the top of the dresser the tea tray and a few books, also some small ornaments. This was the only article, in addition to the clock, which stood right down to the floor; all the rest were of such a character that there was no difficulty in the way of the cleanly matron thoroughly scouring out every corner of the room.

The firegrate was of the rudest description, and yet it admitted of sending forth a warmth and a glow of comfort through the room, which in the hard winters of those days were very acceptable, and assisted very materially to enliven the fireside talk, which even then helped to make life pass away more pleasantly, and with a personal comfort at one time unattainable. We have no record of any chimneys being built previous to the fourteenth century. Before that time, in the very best houses, it was the custom to make a fire in the middle of the room—a wood fire, not a coal fire, for coals were considered too dirty—and the smoke escaped by any aperture it could find.

The early history of firegrates is buried in obscurity, but the primitive form and capacity of the earliest specimen of this useful household article could not have varied much from the firegrate in the straw-thatched cottage we are describing. It certainly would be reckoned a curiosity now-a-days, standing out as it would in marked contrast to our polished patent registers.

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The ashes place beneath the fire, and which was covered by an iron grate, had no æsthetic or other ashpan to hide the cinders or dust from view; and yet under the firegrate, even when the fire was daily lit, was just "as clean as hands could make it," to use a common phrase for cleanliness. The same remark will apply to the sink, the "pot hoil" under the set-pot, and the other surroundings of the fireside. There were no doors to the set-pot fireplace, nor doors to cover the shelves which were both over and under the sink; and. indeed, one could scarcely find any traces of joiner's work in the household fittings; and the consequence was that Martha, the presiding mistress as well as servant of the home, had, looking at it from a present day point of view, an extra amount of cleaning to do in order to make the pots and pans worthy of being looked at—seeing that they could not be hidden from sight.

Flint, Steel, Damper, and Tinder Box.

Above the fireplace was the mantel-shelf, as it was called, filled with a heterogeneous medley of useful articles, of which we may name a few. First, then, was an article of everyday use, which, to our youthful fancy, was almost as wonderful as the lamp of Aladdin. We allude to the humble, unpretending, but very important article, which afforded the only available means of procuring a light or a fire, unless by borrowing from a fire or a light already kindled.

When tinder boxes were first used we cannot say. HOLLAND tells us, that of antique, mediæval, and early English tinder boxes, no specimen is to be found in the British Museum or at South Kensington.

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The earliest possible allusion to their use is where Shakespeare says :—

Strike on the tinder, oh ! give me a taper.

But our ancestors were doubtless familiar with the economical use of flint, steel, and tinder, long before the Elizabethan era ; and, until the end of the first decade of the present century, they were as surely to be found in every English dwelling-house, as that smoke came from its chimney.

Our first illustration of this household requisite represents the tinder box and its contents. The box was made of tin, its form being circular, with a lid, having a socket to hold a candle. The contents comprised flint, steel, tinder, made by burning linen rag, and a damper.

Flint, Steel, Tinder Box, and Matches.

The last named article was used to prevent the rag from being consumed by fire. We well remember the time when an important advance was made upon the use of common tinder made of charred rags. This was effected by the adoption of soft paper, saturated with a solution of saltpetre, and well dried. This "touch-paper," as we called it, could be carried in the pocket, for it had no tendency to spontaneous or frictional ignition. A useful and indeed indispensable companion to the tinder box was the "brimstone match." These matches were sometimes home made, but, more commonly, were bought from gipsies, who sold them at "five bunches a penny." They were made of light deal spells dipped in brimstone.

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Our second illustration represents the mode of using the flint and steel, for the spark of fire was obtained by striking these together over the tinder. The match then took up the spark, and preserved the fire, securing a flame to light a candle. When we remember that less than half a century ago this was the only mode of producing fire in Morley for domestic purposes, it will be seen that the old and once familiar tinder box was of some importance in its day.

We have heard many amusing stories told of the difficulties encountered at times in obtaining a light by means of the flint, steel, and tinder, for it was no unusual thing for the good man of the house to grope in the dark on a cold winter's morning for the tinder box, and, having found it, to suffer repeated failures in his attempt to get a spark to fall upon the tinder, and also to get the rag sufficiently heated to set the brimstone match ablaze. When his patience became exhausted, he would call to his better-half that "there must be summat reng wit' tinder," and she was to blame, a compliment which did not minister comfort or harmony to the morning meal. Lucifer matches, vesuvians, electric and other modes of lighting, have supplanted the tinder box, and the change is indeed a marvellous one. We fancy that it would be all but impossible to find a specimen of this household drudge of fifty years ago, for tinder boxes are now about as scarce as Queen Anne's farthings. A friend of ours in Leeds tells us that in 1831 he was in Keswick, and was shown, as a very great curiosity, a box of matches. They were named "Jones's Prometheans," and the price was 2s. 6d. Think of this fact, ye who buy your lucifers at twopence the dozen boxes! The matches of Jones were ignited by being dipped into a bottle containing a composition of some kind. Our first acquaintance with lucifer matches was made when they were sold in boxes containing about fifty, accompanied with a small slip of sandpaper loose, and the price was eightpence.

Getting a Light.

It may be news to many of our readers to learn that Mr. Isaac Holden, M.P., of Oakworth, is credited with being the inventor of lucifer matches. A statement to this effect was made by Mr. Holden himself before a Select Committee of the House of Commons. It

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appears that Mr. Holden, when about twenty-two years of age (in October, 1829), was a tutor in a large school at Reading. Not content to travel in the old beaten paths, he studied the science of chemistry, and once or twice a week gave the scholars the benefit of the same in experimental lectures. It shows the practical bent of Mr. Holden's mind that, seeking to find some substitute for the old flint and steel, he stumbled upon the happy discovery that, by the use of chlorate of potash and sulphuret of antimony applied to a chip of wood, an instantaneous light might be produced by means of friction. To put it in the mildest form, the germinal thought was given in his next lecture. It so happened that one of the scholars in attendance was the son of a London chemist. The boy was deeply interested by the statement, and at once wrote to his father upon the subject. It appears that the gentleman seized upon the idea, for shortly after lucifer matches were issued to the world.

As a companion to the tinder box, on the mantel-shelf, were the "snuffers and tray," and there is perhaps no implement of domestic use that we are less acquainted with in its old form than snuffers. They were, however, not only kept as an ornament to the shelf, but as an article of great necessity during the long winter evenings. There was also to be seen, hanging by two nails in the wall, easy of access, the circular shaped candle box in which were kept the "sixteens" or "twelves" by which the cottage was illuminated in the evenings. To hold the candles when lighted, the mantel-shelf was again laid under contribution, for, while a common iron candlestick was available for ordinary use, no shelf was considered complete in its adornment unless it held two tall candlesticks, resplendent in all their brazen glory, which were kept scrupulously clean, and never used, except on Sundays and holidays. These treasured specimens of the brassfounders' art were generally a gift from the parents to the newly married couple, and, with a copper kettle, also a gift and never used, were prized as heirlooms, and handed down from generation to generation of the family.

Tallow Candle.

We must not forget, as connected with this matter of lighting, that no cottage, house, or mansion in Morley was complete in its furnishing, without a lantern, made sometimes of tin and glass, but oftener made of horn, and we can safely affirm that no more useful or necessary article had a place in the homes of fifty years ago. We well remember the astonishment of our grandfathers and grandmothers, when they learnt that it was proposed by a few daring innovators to light up the houses with gas; and when the "new-fangled system" came into operation, what with the prejudice of the older portion of the inhabitants and the high price per thousand feet of the new and

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glaring light, a considerable length of time elapsed before candles were dispensed with and the use of gas became general. But when it was further proposed to light up the dark and dangerous streets of the village, stormy meetings were held in that arena of many a wordy war on matters of village government—the Old Town's School; and "Tommy Watter" (Bywater), Jerry Sharp, Peter Hepworth, and others, who lived in regions never likely to be reached either by gas or electricity, mustered in strong force and protested most loudly, and, strange to say, most successfully, against the extravagant and unnecessary expense of public lighting. Had these Conservative villagers continued to have their way, we should still be left slumbering on in our old darkness, and wandering about our streets with sticks, lanterns, and pattens. Could these worthies (for after all they had some good points about them) return to the village of their birth and home through life, they would be astonished as they compared the advantages to-day with what they knew fifty years ago. How they would stare with undisguised surprise on finding broad and well-paved streets brilliantly lit with gas, and on hearing that ere long that useful luminary was likely to have to make way for the electric light! How they would open their eyes in wonder when told that some friend was about to start after breakfast for London, and would be back to supper that evening! What would they have to say, on sitting down to breakfast, and finding at their elbow the penny daily *Post* or *Mercury*, containing full reports of Egyptian, Russian, and American events, up to a late hour the previous night? Surely they would conclude that, in a very literal sense, they had lived their life in the "dark ages," for in a hundred different ways would the astounding differences of *then* and *now* be forced upon them.

Returning, after this digression, to the house we were describing, we note that, on the mantel-shelf, were two specimens of the Leeds potter's art in the shape of highly coloured statuettes of Wellington and Nelson, flanked by two lions in the same ware; and, though these ornaments were sadly deficient in workmanship and artistic excellence, the figures of England's heroes were held in great veneration, in return for the signal services which the commanders had rendered to their country; more especially the Iron Duke, who had conquered "Boney," and this was sufficient to win for him an honoured place in every English home.

Near the fire-place were the sink and set-pot, on the top of which were placed the "kits" and cans of various sizes and patterns; the "kit" being used for fetching the drinking water from the pump or well, and the cans for the milk, which had to be fetched from Dean Hall or other outlandish places. At that time pumps and wells were abundant in the village, and some of the latter were specially noted as supplying water that would "mak' a sup o' gooid tea;" and we can well remember when water was fetched from "Tommy Wilson spring," a distance of half a mile, on the occasion of a christening festivity, and

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we can further vouch for the fact, that generally the good qualities of this water were further enhanced by the addition of a drop of "real Jamaica," which invariably set the tongues of the mothers and grandmothers wagging at a tremendous pace. Occasionally, in summer, the wells of the village would fail, and we had often to wait our turn for two or three hours at a time with a score or two of other water-carriers; and when we were privileged to get our "kit" under the spout of the pump, it was only to find the supply so limited, that it would ofttimes take half an hour to fill the utensil. We came to be an adept in the art of "priming" a pump, a branch of our early education which is now of no service to us.

On a shelf near the sink were other household utensils of a useful character, notably the "iron footman" or toasting machine, for this article was really an elaborate piece of mechanism, standing on three legs, with a triangular shaped fork having six prongs, and made to turn round so as to enable the mistress to change or turn the slices of bread without being exposed to the heat. Then, there was the Italian iron, or "tallion iron" as it was called, for at that time our mothers wore muslin or Irish cloth caps, which were fearfully and wonderfully made, the well-stiffened borders, formed into semicircles with the Italian iron, surrounding their heads like a halo. The decay of these old white-frilled caps of our foremothers has made the old "tallion iron" a rarity, only to be met with at the brokers' stalls in Vicar's Croft, Leeds. Keeping company with the Italian iron was the "crimping machine," which was employed in the decoration of the collars and cuffs worn by both male and female members of the household.

Coming to the more substantial part of the furniture, we notice the oak dresser, or sideboard—a family heirloom. In this useful, and at first somewhat costly article, the chief ornament of the cottage, the housewife had a special pride; and Martha kept it polished with bees' wax until the reflection of the cheerful fire was thrown back from every curve and angle. The top of the dresser was covered with green baize, and in the centre was surmounted by a tea tray—and such a wonderful tea board, with a stately lady in a garden, herself o'ertopping every tree. We have seen many specimens of this household treasure in our day, and, though they varied in pattern and design, each and all were triumphs of the painter's art. Sometimes the central figure was a ship in full sail, or a parrot with a bunch of cherries in its beak; or if the housewife were a farmer's daughter, the tray was decorated with a sheep, a cow, a milkmaid, and a tree or two. This tea tray was never used except on rare occasions, such as feast or Christmas time, or when relations came on a visit, or some such holidays, when it was brought down from its post of honour, and the mended china was handed carefully from the corner cupboard, the blue glass sugar basin being also pressed into service. When all this took place, the visitor might feel assured that his or her welcome was of the heartiest.

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Over the dresser was the delf-case, with its treasures of clean blue plates of the willow pattern, and other articles of crockery, the pigeon holes on one side being occupied by pitchers, generally without handles, in which were put scraps of letters, papers, rate notes, and other small memorandums which it was felt necessary to preserve; the corresponding holes being filled with sauce boats, also utilised for holding nails, screws, sealing wax, wafers, pens, and other small articles. A few tiny tea cups, also without handles, found a place on the shelves with a diminutive tea pot, the latter being rarely brought into requisition. There were, also, in those days, homes where even such common ware as we have named was absent, and in its place were wooden platters and bowls, with spoons of yellow wood to go with them; whilst we remember to have seen in farm houses and in the homes of the well-to-do manufacturers pewter plates and dishes of various sizes, but all as bright as hands could make them, and as a centre piece there generally stood a silver tankard, from which at Christmas time the master of the house drank his spiced October ale, as he watched the yule log crackle and roar in the grate.

If we were to omit notice of the corner cupboard we should be guilty of a grave omission, for this useful household treasure could be found in nearly every home in the village, the only difference in it being that the one in the workman's cottage had an oaken door, whilst those in better class houses had a door made of glass principally. This triangular-shaped cupboard contained the old china, glass, and other similar treasures. When the door was open it had always an attractive look, for great taste was displayed in arranging the miscellaneous articles it contained, which were often old and valuable.

Underneath this cupboard stood what our mothers were pleased to call the "stand," a round hard-wood table, with three carved feet, above which sprang a pillar supporting a top that could be turned up, and which, when folded, stood nicely away in the corner. This also was reserved for holidays and great occasions, a larger round table which stood in the middle of the floor being used for every-day purposes.

In one corner of the humble cottage stood the old clock, the veritable "Grandfather's clock," with its sharp, clear click, and which, to judge from its appearance, had really stood in that corner for the ninety years of which we heard so much a few years ago, when the refrain of the "Grandfather's Clock" was the musical idol of all the street organs and peripatetic vocalists. Somehow, as we looked upon the old monitor, with its brass figures which ornamented the face, and the gilt balls which surmounted the clock head, and heard its monotonous "tick, tick," we fancied that it spoke in very solemn tones, as befitted a teacher whose duty it was to mark the flight of time. Of course, every home could not afford so expensive a luxury as an eight days' clock, and in these instances the "hair o' t'head" had to do duty, and it was in the latter case amusing to hear the clock chains slipping at intervals as if they could not keep pace with time.

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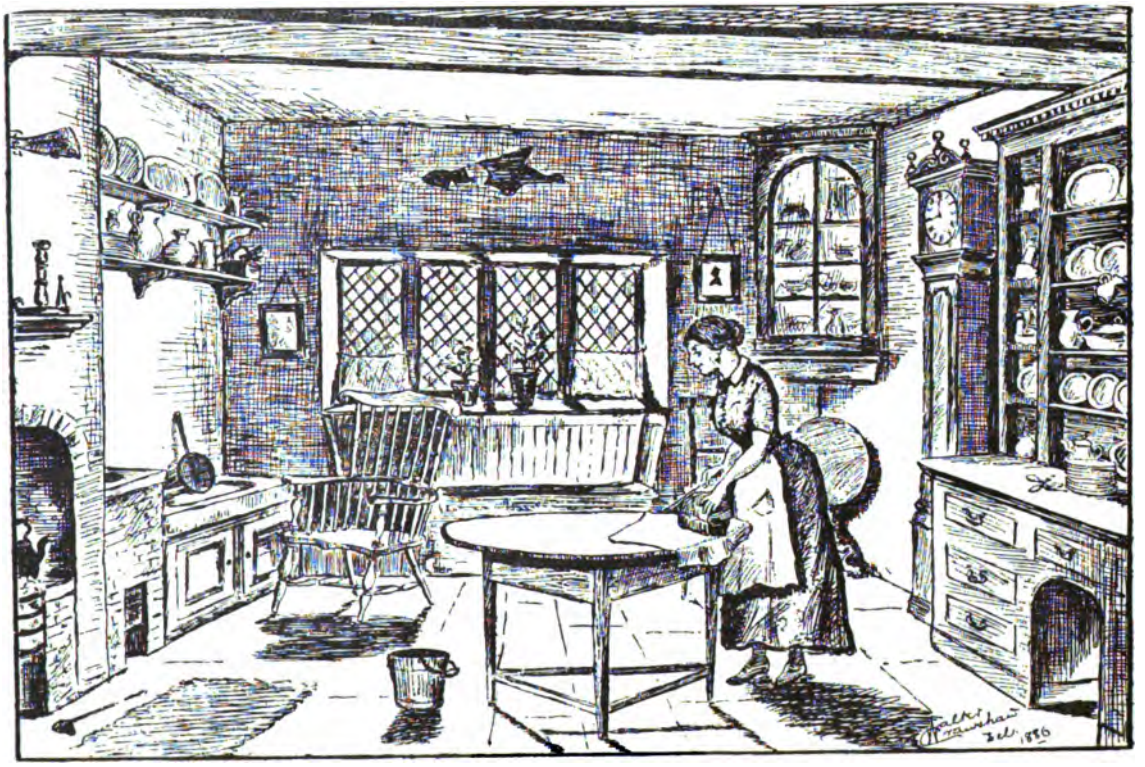

Interior of Morley Cottage, 1836.

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The only other really substantial piece of furniture was the chest of drawers, with the clean white cover, on which the Family Bible, a Life of Christ, the Pilgrim's Progress, Baxter's Saints' Rest, and other books for Sunday reading, were placed; also a few articles of crockery, and a small stone ink bottle—the ink generally dried up, and when replenished it was done with a spoonful of water. On the delf-case shelf were kept the quill pens, chewed and bitten at both ends so as to be useless, but in those days there was little work for pens to do, for not many letters were written or sent from the cottage homes of Morley.

Near the chimney corner stood the old arm chair, or smoking stool, as it was generally called, a comfortable chair of primitive construction, which, with a low rocking chair for the mistress, four or five straight-backed and hard-bottomed chairs for visitors or the grown-up members of the family, and a few three-legged stools for the children, comprised the sitting accommodation in cottages, "long-settles" being reserved for houses of more pretensions.

Depending from the rafters overhead were various kinds of herbs, in process of drying, for the more thoughtful and industrious of our fore-elders had great faith in the virtues of these "simples," and it was a rare treat to hear their conversation on the wonderful cures which had been effected by means of these common herbs. Agrimony, betony, camomile, eyebright, ground-ivy, and others "too numerous to mention," were all sought after and carefully preserved until they were required. The methods by which the herbs were obtained were almost as various as their names, for one was gathered by the light of the moon, another while the dew was still on the ground, a third in the full blaze of the sun, and so on, for the healing virtues of the plants might be lost if they were not gathered in these old-fashioned seasons.

> Through the round recurring seasons, they went by woods and fields,
> Gathering herbs of blessed uses, herbs that bounteous Nature yields;
> Some were plucked beneath the gazing of the golden summer eye,
> Some when moonlight's chequered shadows in the quiet meadows lie.

"Cleat wine," a pleasant, refreshing, and wholesome drink, was made from the coltsfoot; while "elder-berry syrup" was the panacea for colds, and was made from the ripe berries of the elder. The modest cowslip furnished the cottage home with a pleasant wine; whilst the roots of dandelion and the young tops of nettles were extensively used in making beer and porridge. Horehound was a favourite herb, and its praises were loudly proclaimed by the cottagers, who ofttimes declared that no finer herb grew. Once set agoing on the virtues of the herbs, and you would have to listen to the whole catalogue of "all the ills that flesh is heir to," and how this herb was good for a green wound, and that for rheumatism; what would cure chilblains, and what was good for a burn; and, in order that they might assist you, they would enumerate every application and cure that had been practised since the days of their great great grandmothers.

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The villagers generally knew something of local botany, and in almost every home would be hoarded up a stock of medicinal herbs for use throughout the year. "Culpeper's Herbal" could be found alongside the "Pilgrim's Progress" in the slender library of the cottager; and for one person who could talk on literary, social, or political questions, you might have found a score who could talk by the hour about the medicinal virtues of gentian, camomile, mountain flax, sanctuary, hyssop, and an endless catalogue of other herbs and plants, which were hung overhead or carefully put away in drawers, to be ready when required.

In connection with the knowledge of herbs possessed by our villagers we may add, that most of the cottages had gardens attached, and the small plot of ground was always kept well supplied with herbs as well as flowers. Other villagers had an allotment garden, and it was no unusual thing on a summer evening to see the cottager return to his humble home laden with rural spoils, with which to enliven his home—a huge armful of lupines and sweet-williams, roses and pansies, and other good old English flowers, now rarely seen, because cast aside, in obedience to the "bedding-out" mania, for masses of scarlet geraniums and yellow calceolarias. Or, may be, he would bring products of even a more modest kind—big-headed cauliflowers, juicy lettuces (known as "sallet"), or large-hearted cabbages, or some other palatable form of the much-embracing "greens," the latter a favourite dish in the Morley homes.

Suspended from the rafters of the cottage was the indispensable bread creel, which has long ago been disbanded; the wholesome oatcake having been superseded by white bread, tea-cakes, muffins, ham and eggs, marmalade, jam, and other luxuries. Oatmeal porridge and "havver-bread" entered largely into the diet of our elders, and formed the all-important elements of most of the meals in the Morley households of fifty years ago. These were the days of "Bakstones" and "Havver Jannocks;" and the common expression then, "That's noan Jannock," applied to anything which was not what it ought to be. The love for oatcake and porridge has now nearly disappeared, and we have lost sight of the old dame placing the great breakfast posnet on the table filled with hot, "well-boiled thickens" or "lumpy dicks," as they were called, with the remark, "Thear, lads, pultice yer stumacks wi' them." We remember when the oats were bought of the farmers, and taken to the windmill to be ground, and the miller was in the habit of sending his carter round the village distributing the bags of meal to the cottagers. Previous to this time, the villagers had to grind the oats for themselves, paying a small acknowledgment to the miller for the privilege. We believe that a widow, residing on Chapel Hill, named Hannah Hinchliffe, was the last person in the village who had a backstone and made oatcake; but hawkers of this article of diet visit the town at the present time. for there are a few who adhere steadily and constantly to the diet of their grandfathers—oatmeal porridge and oatcake.

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We well remember the days when we were sent to the oatcake baker, and with what deep interest we watched the adroit and clever manner in which the tidy old dame threw the soft oatmeal on to the "bakstone," and otherwise carefully superintended the operation of baking. It was our delight when we reached home with the limp cakes, to have, as our reward for running the errand, one of the cakes rolled up in treacle, a treat which is unknown to the youngsters of the present day. But oatcake, like many of our juvenile pleasures and experiences, has sadly degenerated, for it does not now possess the peculiar roughness which acted the part of a toothbrush, nor the flavour, which it did fifty years ago, so that we, in common with our elders, have not that love for the oatmeal porridge or "havver-cake" that we once had. We have no desire to go back to the days of porridge and skim milk, aye, and sometimes porridge without the milk; when the working man seldom saw any flesh meat on his table and oatmeal in some form was his principal article of food. In 1836, the people of England of all classes consumed 36 lbs. of flour per head; in 1883, every man, woman, and child had a total of 146 lbs. Fifty years ago, 1½ lbs. of tea was consumed per head; in 1883, it had risen to 4 lbs. per head. In 1836, the people had 3 lbs. of sugar each; in 1883 they were able to purchase upwards of 50 lbs. each. By these contrasts we are enabled to judge of the improved circumstances of those who have to earn their daily bread by the sweat of their brow.

Having written at much length on the furniture of the cottage, we shall briefly refer to the attempts at decoration of the homes of fifty years ago. First and foremost was the Sampler, which always occupied a prominent position on the wall. We well remember how wonderful our mothers thought the accomplishment of bringing from school a well executed Sampler to grace the parlours of their unostentatious and peaceful homes. At school, a portion of time was set apart for teaching the art and mystery in Samplers, and it was a time always looked forward to with pleasure. Those were not the days of marking inks; hence, Sampler work was a necessity. Before attempting the Sampler, the scholars were taught to mark the letters of the alphabet, and, when sufficiently advanced, they had the pleasure of working the Sampler.

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These curious and interesting examples of domestic industry and school training could be found in nearly every house in the village. Proud mothers caused these *chef d' œuvres* of their offspring to be framed and glazed; hence many of them have come down to us, hoarded up in old families, uninjured at the present time. Some of the verses and designs on these Samplers are very curious and interesting, as shewing the thoughts and feelings instilled into our mothers and grandmothers. We have before us, as we write these lines, a very good specimen of the Samplers of half-a-century ago. Within a very elaborately wrought border is worked a front elevation of a residence of some pretensions, with a lawn, on which are to be seen stags, sheep, deer, dogs, and cats. Above the mansion is worked the following verse, underneath which is the name of the artist, with the date when the Sampler was completed:—

> Religion prompts us to a future state,
> The last appeal from fortune and from fate,
> Where God's all righteous ways will be declared,
> The bad meet punishment,—the good reward.

Scattered about the Sampler are figures of angels with golden wings; birds of strange angular shapes, trees of a most peculiar growth, with most gorgeous flowers, and other minor embellishments. In many homes these quaint relics of a past generation were made heirlooms, and much care and attention were bestowed upon them. We are pleased to learn that in many Board Schools there is a renewal of this ancient industry; and we highly approve of this step, for the custom is a pretty one, and more sensible than much of the fancy work of our day.

On the walls of the cottage, pictures of a very simple character were hung, generally portraying Scripture scenes and incidents, but sometimes the "Pilgrim's Progress" would have furnished the artist with ample scope for his talents. A portrait or two of the "silhouette" type, the black profile cut out with scissors, a glass walking stick, and a glass rolling pin, were also hung on the walls; and, in the better class houses, the large brass warming pan, which made bed feel so comfortable on a winter morning, hung like a full-orbed sun, and, as the fire threw its blaze upon it, reflected back the birds and flowers which adorned its capacious lid.

On the wall, just above the reach of the children's hands, hung what might be called the housewife's *vade mecum*,—a series of pockets, made of cloth, blue or yellow; a strip about eighteen inches long, and four or five inches wide, with a small pin-cushion at the top, and a few flannel bits for needles; below, three or four pockets for thread, tape, buttons—all the little things so constantly in request.

Of the inner sanctum—the sleeping apartment, we shall not say more than that the furnishing was of the plainest character, consisting of a shut-up bedstead, a chest of drawers, one or two boxes, with a few chairs, and other small articles. All were kept in a neat and orderly manner, and what the room lacked in splendour was made up in com-

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fort. Of course, it must be understood that the straw-thatched cottage we have been describing was occupied by a thrifty working man, and that, though his wages were small indeed, yet he had a careful and cleanly housewife who made the best of everything. We need scarcely add that, whilst there were not a few such homes, the great bulk of the working-men's cottages were neither so well furnished, nor yet so nicely kept, as this one in Bank Street, which has long since shared the fate of all its companions, namely, been pulled down to make room for more substantial and showy erections.

We have not space to speak of other dwelling-houses in Morley, of which there was a large number which were specially built for manufacturing purposes. These were intended to combine living and working rooms together, the chambers being for the looms, yet you might often find a bed standing between the looms. The parlour down stairs, in addition to a shut-up bed, would also have two or three large skeps or baskets of bobbins and other manufacturing material. Sometimes the houses were of three storeys, examples of which may still be met with in various parts of the town. In many of these homes there was less of comfort than in the more humble cottages, for everything in the former had to make way for the conveniences of warping, sizing, and drying, and the patience of the mistress was often sorely tried.

Some of the farmhouses were substantial erections of stone, roofed with grey slates; and one of these, yet standing, and which we often visited, presented a picture of cosiness and comfort which spoke of better times for the agriculturist than we have reason to believe he is enjoying at present. Dame Robinson presided over a well-furnished home—that is, solidly furnished, with good oaken drawers, presses, cupboards, tables, and chairs, in the parlour or best room, which also boasted a carpet, not too large, nor yet fastened down with the furniture so much as to prevent it being lifted frequently for sweeping and shaking. The chairs were certainly many-shaped, and some of them would not be considered easy enough for to-day, being tall and stiff-backed; but others of them were roomy and cushioned, to match a chintz-covered sofa of large dimensions. The best kitchen was a most commodious and comfortable living room, with a fireplace, oven, and grate made to cook for a large family, and seldom disengaged; whilst on the side overlooking the farmyard, outbuildings, and turnpike road, stood a large white sycamore table, on which all needful culinary operations were conducted, the tall and active widow, whilst superintending these, having an eye on the outdoor proceedings of the servants and apprentices. As a token alike of hospitality and of the wants of a somewhat large family, from the ceiling of the kitchen hung bunches of dried herbs, strings of yellow onions, several hams, two or three flitches of bacon, and some tempting pieces of salted beef. Over the hearth, where an iron fender of huge dimensions shone like steel, there was suspended the "bread fleyck," or oatcake creel, crossed with

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Dress of Males A.D. 1836.

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parallel lines of cord or twine, over which fresh "havver bread" grew crisp in the air and warmth. Others of the farm houses of fifty years ago were more humble in appearance, but equally comfortable in their internal arrangements and fittings with their more showy contemporaries.

Leaving the homes of the people, we shall now say something about their dress, and we will first introduce the younger members of the family. These were not the days when lads were put into knickerbockers and sailor suits at four or five years of age, for the parents could not afford so expensive a style of dress, there being then no "little boys' tailors," nor any "juvenile suits" at ten shillings and upwards. The mother, who was almost always employed in making old clothes "look amaist as weel as new," was also the tailor who made the first new suit; and we doubt whether even our best tailor could supply clothing that would fill with more pride a young lad's breast than we have seen displayed by the boys of fifty years ago; and that, too, when the suit consisted of a pair of altered corduroy trousers, a home-made waistcoat, and a "chequer brat," which was universally worn in order to cover the deficiencies in the fit of the underclothing, and also to protect them from dirt. It must be borne in mind that children went in those days twice as long in frocks as they do now. Seven years old was considered an early age to put a lad in breeches; and, then, the first pair were often those belonging to an elder brother, or "t'faither," slightly lessened, and the legs shortened. We remember an old man who, in talking to a young friend on the altered times, especially in regard to dress, said how much the lad of to-day had to be thankful for, for he, himself, "didn't knaw whether he wor to be a lad or a lass wol he wur ten or eleven year owd." There are men yet living in Morley, who were even older than that before they put on their first suit. For Sundays, the boys' dress consisted of a velveteen or cloth suit, composed of trousers and jacket only, buttoned together at the waist, with a frilled or crimped collar round the neck. Fustian and corduroy were the material for weekday wear for such as had passed the petticoat stage. The poorest of the lads of the village wore a "leather budge" in place of the "chequer brat." This was such as is worn by the blacksmith at the present day, and with the "leather budge" also went out of fashion the buckskin breeches of the grandfathers, for early in the present century these articles of attire were common wear with the manufacturers.

When the buckskin went out of fashion, the breeches did not; for fifty years ago every male person above the grade of workman wore breeches and leggings, generally of drab cloth, the last person to discard them in Morley being "Old Mr. Gisburn," father to the late Mr. Wm. Gisburn, surgeon, of Queen Street.

The dress of the "quality," or "upper ten," of our villagers consisted of a swallow-tailed coat, of claret, green, blue, or other fancy coloured cloth, short in the waist, having a rather broad lapel collar,

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and sleeves very close fitting. The coat buttons, including those at the waist behind, were richly gilt and chased. The vest was of claret or other fancy coloured velvet or plush, a degree brighter than the coat; and the small clothes, or breeches, buckled below the knee, where they were met by leggings, the material being generally of coloured cloth or plush. From his watch-fob, and a broad satin ribbon, hung a massive bunch of seals, which the short waisted coat did not come low enough to cover. A broad-brimmed beaver hat, low in the crown, a shirt frill of fine cambric, an ample white necktie, and a pair of low shoes tied with bows of black silk, or fastened with silver buckles, composed

Male Costumes (Outdoor), A.D. 1836.

a costume of great respectability. And very well did these old Morley manufacturers and professional men look in this picturesque costume.

The Sunday suit for the master manufacturer was of the finest blue or black cloth, with the drab breeches and leggings, and a tall silk or beaver hat. Of course, when he returned from chapel, before sitting down to his meals, the coat was taken off and put carefully on one side, and the clean white linen shirt was then exposed to view; but this, as well as the rest of his clothing, was soon encased in a chequer smock and woolsey apron, to "keep the clothes menseful," as the mistress put it. The working man, whilst wearing similar clothing of a slightly in-

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ferior quality, also wore the tall hat, but now the "chimney pot" has been discarded by him. Black cloth is not now so much worn, and white shirts are the exception; and as substitutes we have felts, tweeds, and woollen shirts, which are changes advantageous to the Morley trade. The Sunday suit in those days would last from five to seven years, and an overcoat the same period; but the change to yearly suits is a step in advance, for there is now a greater variety in dress, improved taste, better fit, and an increased consumption, with a corresponding increase of wages to the working man.

The week day clothing of the worker was of corduroy or fustian, with the "chequer brat" over-all in the case of the overlooker or foreman; whilst the clothier or weaver was distinguished by a blue apron, and the master by his chequer brat and woolsey apron, to preserve his cloth suit.

Dress in Morley, A.D., 1816.

With regard to female dress, the attire of the women of to-day is as different from that of their ancestors as can well be imagined. Caps and bonnets, fifty years ago, were solid and tangible realities; in other words, they were what their names implied, and were as substantial as they are flimsy now. The coal-scuttle and other bonnets of the period fitted well on to the head, and protected the wearer both from sun and wind; they were, as one writer has described them, "pasteboard tunnels of marvellous curve and sweep, which required considerable engineering skill in their construction, and were the extreme opposite of the bunches of ribbons, feathers, flowers, and lace, that now do duty as headgear." The young women wore Leghorn hats of a prodigious circumference, with straw enough in them to make three or four hats such as are worn at the present time. These were not changed every few months, but were worn year after year, being cleaned and

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Female Costumes (Indoor), A.D. 1836.

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altered a little at intervals until they were worn out. The servants and working girls, on week days, wore a small shawl or kerchief on their heads, for they did not stop, when starting on an errand, to cumber or adorn themselves with outer garments. The mothers, whilst attending to household duties, found the full-bordered white linen cap a sufficient covering for the head; and for extra occasions, they were content with dark caps which covered their heads more than bonnets do now, and frippery, finery, and "mob-caps" had not then come into fashion, for maids or mistresses. The dress of the dames of fifty years ago consisted of a linsey-woolsey checked or striped bedgown, a woollen or blue apron in front, and the plain cap

Female Costumes (Outdoor) A D 1830

fitting close to the head. When "dressed up" on Sundays, the gown, always dark and of good self-coloured material, went up to the throat and came down to the wrists, without superfluous plait or fold; the narrow skirt, as plain, descended to the instep, and revealed boots or shoes (not high-heeled monstrosities), which were adapted to the roads and the weather.

Notwithstanding the protection afforded by these coverings for the feet, the outdoor costume was not complete without a pair of pattens to keep the dame out of the dirt; and even with these on, she took care to hold her petticoats well up above her ancles, to prevent any possibility of their being "drabbled." If we may venture to still further dilate

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upon the dress of our grandmothers, it would be to say, that, fifty years ago, they were just discarding the old fashioned style of stays, called "jumps," which had three or four buckles or straps in front, and were adopting the still more preposterous and inconvenient article that laced behind, which has long ago given place to the French corset, and other improved machinery for the so-called improvement of the figure. Staymaking was, at the time of which we are speaking, a recognised trade in the village, and a noted maker of this cumbersome article of dress carried on his profession in a house in Queen Street, near to the site of the Local Board Offices.

A favourite costume with the females of the class above the poorest of our villagers was composed of closely-fitting black paramatta, with band and buckle at the waist; the sleeves, tight from the wrist to the elbow, widening out to the shoulder like balloons, and kept in shape by concealed cushions of down. The neck was covered delicately by a large muslin collar, the broad hem on which matched the closely-fitting cuffs. The skirt of the dress was moderately full, gathered in at the waist, and fell in pleasing folds as far as it could fall, for it was short enough to display the stocking and sandalled slipper which set off the foot. The poorest of the female villagers were generally dressed in a bedgown of blue spot print, with an expansive checked apron reaching to the bottom of the dress, and with shoes on the feet of a much more clumsy make than are worn at the present day.

In connection with dress, we must not omit mention of one important event, which marked a red letter day in our calendar, namely, the visit of the humble dressmaker, who came occasionally to do a day's work, for which she received her sixpence or shilling. Her visit was welcomed by the children of the home, for on the "dressmaker's day" there was always a special baked dinner, when the Yorkshire pudding had a few currants in it, and the meat was more plentiful and of a better cut than usual, and the presence of a stranger gave the youngsters a better chance of being liberally supplied. Of course, all the neighbourhood knew when the dressmaker was coming, because there was a little extra cleaning to be done, and the material about to be made up had to be shown from house to house, to obtain opinions as to how it would wash or wear, and how it was likely to look when made up.

Having dealt pretty fully with the homes, food, and dress of our ancient villagers, we shall in our next chapter proceed to speak of the leisure part of their social life.

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CHAPTER VII.

AMUSEMENTS—ARCHERY, FOOTBALL, CRICKET, KNUR AND SPELL, ETC.—ANCIENT CUSTOMS CONNECTED WITH CHRISTMAS, NEW YEAR'S DAY, VALENTINE DAY, SHROVETIDE, MAY DAY, WHITSUNTIDE, ETC.—MUSIC IN MORLEY—SOME MUSICAL ENTHUSIASTS—CURIOUS CUSTOMS—RIDING THE STANG—PACK-SHEETING—THE HENPECKED CLUB—FUNERAL CUSTOMS.

NOTWITHSTANDING the little leisure which fell to the lot of the Morley citizen of fifty years ago, he still found time to indulge himself with amusements of a somewhat rough and boisterous type. In addition to the opportunities of enjoying himself afforded by the visits of wandering mountebanks, strolling players, conjurors, and the like, who gave their entertainments and performances out-of-doors, in barns, or in the lodge rooms of the public-houses, he carved out for himself means of enjoyment which would not be tolerated in the least degree at the present day. If a stranger had visited our village during the day, when men, women, and most of the children were at work,—when nothing could be seen but the smoke from the chimneys of the houses, and nothing heard but the "click, click" of the loom,—he would conclude that we were a most orderly and well conducted people, pursuing the even tenour of our way in a most commendable fashion. But had he paid another visit during the long winter's nights, especially when the moon was bright, he would have seen some most unpoetical behaviour and heard some most unmusical sounds, for the exceeding roughness and rudeness of many of the young men of that day was a subject of great complaint amongst the more orderly of the inhabitants. These roysterers were thorough disturbers of the peace, a constant source of disquietude to the village constable, and a terror to those who had to traverse the unlit streets at night. Nothing pleased them

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more than to find their amusement in tying "door snecks" fast, upsetting water tubs, frightening aged persons, and otherwise indulging in freaks of wanton mischief. Their mental faculties were uncultivated, whilst their strength and animal spirits were fully developed; and thus they were noisy and meddlesome from sheer want of something better by which to employ both mind and body. The question as to how these black sheep could be made better, and less of a nuisance to their neighbours, was forced upon the Scatcherds and Swindens of that day; and various expedients were adopted, but, for a time, with no very satisfactory result. With the establishment of a Mechanics' Institution, and evening classes, the introduction of gas into the streets, and a more efficient police supervision, came brighter days, or, more correctly speaking, more enjoyable nights.

Before writing further respecting the amusements which may be reckoned as indigenous to the place, we shall notice the entertainments provided by those strolling vagabonds, the players, conjurers, and mountebanks, who now and again found their way to Morley. Our first aquaintance with the last-named was amongst the earliest of our experiences of the class of entertainers who found favour with the working classes of Morley fifty years ago. The mountebanks had pitched their tent and caravan in the Nelson's Arms field, many years before that spot had become the arena for flower and agricultural shows, football and cricket. A sort of platform in front of the caravan served as a stage for their antics and performances. Their peculiar manners and curious dialectical speech, accompanied by the rudest music produced from a shepherd's pipe and the big drum, attracted to the field all the idlers and children of the village.

The principal attraction to our childish fancy was the competition for a prize to be given to the person who could, with the greatest despatch, consume a basin or plate of hot "hasty pudding," or "lumpy dicks," as the case might be. This was to be done, without the use of spoons, by Nature's own ladles—the hands alone to be used in the eating—the dirtier the hands, the more amused and attracted were the onlookers. After this performance was over, came sack-racing and grinning through a horse collar, by volunteers from the audience. When these were concluded, the clown of the party, who acted as spokesman, introduced a lottery or lucky bag, with certain prizes, which he named, the chief of which was a silver watch. The greenhorns in the crowd, attracted by the specious manner of the Merry Andrew, poured in their shillings, and with few exceptions were rewarded with boxes of ointment and other quack medicines which formed part of the stock-in-trade of these wandering quack doctors. No one was fortunate enough to get the watch, and yet the clever way of being cheated out of their shillings seemed to give pleasure to the spectators who took part in the lottery. After this outside performance was at an end, the entertainment proper commenced, consisting of clumsy conjuring tricks, eating fire, and feats of agility, with grotesque dress and humourous stories.

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To the greater portion of the inhabitants, Morley Feast may be said to have been the principal event of the year in regard to their amusements, for, beyond an occasional visit to Leeds, or to one of the neighbouring villages, the Morleyites were stay-at-home folks, and were seldom drawn away to other places in search of pleasure. The Feast to them was a great institution, for, beyond a few chapel tea-meetings, and the Whitsuntide "potation," they had very few holidays or opportunities for merry-making. During the last few years, when the Feast has sadly degenerated and become shorn of its former glory, it has been suggested that it should be altogether abolished; but had this proposal been made in our boyish days it would have been met with a determined and united opposition on the part of the working classes. Morley Feast to their minds was associated with so many circumstances of their life that to have hinted at the removal of such an ancient institution would have made them feel as if the seasons of the year had undergone a change, and September was not what it used to be. It was the month to which they looked forward with keen relish—a month when friendships were renewed and acquaintanceships formed. The lads and lasses of fifty years ago would count the days and months before they could visit the shows, walk round the menageries, and pay their respects to the fat women and learned pigs. They waited with impatience for the time when they could walk round the waxwork show, and see Daniel in the den of lions, the figures "as large as life and twice as natural;" when they could listen, with mouths agape, to the stale jokes of the circus clown, or stare with wondering eyes at "Sam Wild" and his dramatic troupe of artistes, as those heroic figures trod with martial step along the stage, folding their arms, and looking unutterable things upon the country joskins, whose heads were jostling together in one compact mass below. To add to the excitement of the anticipated treat, the fathers and mothers of that day would tell their children stories of the great things done at the shows, and the young men and women added lively memories of rollicking fun and merry hours. With childlike impatience, when the Feast day arrived, we could not wait patiently for the advent of the showmen, but must needs go meet the caravans, and escort to the fair-ground the company of ragged strollers—which keeps a perpetual march through the highways and byeways of our land, to and from country fairs, village feasts, and races—including dry land

Sam Wild in private life.

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sailors, boxers, theatrical artistes, performing dogs, and all the other members of the highway fraternity. As a boy, they gave us many an hour's amusement; and, as a man, we are inclined to think that, even at the present time, a country fair is full of curious interest as an exhibition of quaint English character, and is not much more despisable than many amusements of so-called fashionable society.

Before we attempt to describe the Morley Feast of fifty years ago, we would say that, of those who attended these annual gatherings, it could not be affirmed that their conduct was all that could be desired; the pushing, driving, and crushing being of a kind neither pleasant nor at all profitable to those who had any regard for their clothes or corns. The sport of the merry-makers wanted restraining, and that very much; and yet, apart from this drawback, the utmost good humour prevailed, and enjoyment of a sort was to be had in abundance. To some visitors to the Feast the "fun" was expressed in the investment of their spare coppers in dirty squirts, pea-shooters, and tiny trumpets; whilst others displayed the remarkable playfulness of their disposition by the abandonment of themselves to unearthly howls and extremely rough behaviour. But it was not upon the show ground that the real enjoyment of the Feast was to be found. It was in the fact that from far and wide would the stray members of a family converge towards their birthplace, to join the family circle at this festive season.

We must not omit a notice of the preparations which were going on for weeks beforehand, for the full enjoyment of this festival. Great interest was manifested as to the number of fat beasts that would be sacrificed to do honour to the occasion, and small wagers were laid as to whether Jonathan Hirst, Sammy Rayner, Johnny Barron, or Tommy Middlebrook would kill the greatest number; and it was with no little interest, and with some amount of pride, that the villagers watched for the return of these important tradesmen from the market—driving before them their purchases in the shape of well-fed oxen. When the "killing-day" arrived, all the idlers and youngsters of the place gathered round the doors of the slaughter-houses, watching the interesting processes of felling the animal and afterwards cutting it up. To assist in holding the rope by which the stubborn and wilful beast was brought with its nose to the ring let into the floor, was a privilege and honour to be discussed for weeks afterwards. But with what pride would the butcher walk about his shop when all the joints had been nicely hung in front of a white linen cloth; and when the Websters and the Scatcherds, with others of "the quality," called to make their purchases, with what pardonable glee would he expatiate upon the respective merits of this or that joint, and, when his customer had made choice, would help on the festivity of the time by sending to his patron double the quantity that had been ordered! The roasting of the joint was also an interesting operation in those days, and was watched with the greatest satisfaction by all the members of the family, who, in addition to the prospect of having "a good time" when the meat was served

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up, would wait with sparkling eyes and watering mouth for the dish of "sops" which served as "forenoon drinkin'." These sops, made of oat-cake or "havver bread," dipped in the gravy which was coming from the joint during the process of roasting, were a luxury fully appreciated by the Morley people of that day.

But with all this eating, there was drinking, of course; and the mistress of the house was expected to have an extra supply of "home brewed" beer, of a somewhat better flavour than was ordinarily in use. The process of fermentation was anxiously watched, and the tastings while the liquor was in the *galker*, or guilefoot, were frequent, and often indulged in by means of a straw, so as not to disturb the operation. As the liquor was at this time in a full condition of ferment, the effect both upon the stomach and brain was potent. In those days the strong ales of Tetley, Bass, and Allsop, had not found their way to the village, and publicans as well as the cottagers brewed their own beer; and as a rule, it would have been all but impossible to get drunk upon either of the brewings, for the beer was not strong enough. It is related of one of the publicans that one Saturday afternoon he was overheard to say to his dame that he would have "to thraw a handful or two more malt inta't next brewin'," when the wife said, "Ah's that?" "Wha, tha sees, them weivers it tap room hev been drinkin' all day and arn't drucken yet." But the days of home-brewed are numbered, and with the necessity on the part of the cottager to take out a licence to make a "sup o' drink," the "liquor brigs, hop sieve, and brewing tub" have vanished, and are now not even thought worthy of being preserved as relics of the "good old times."

But we must return to the Feast, which was held in the Bottoms, and as the Royal Hotel and the shops which adjoin it were not then in existence, there was ample room for the Feast to spread itself out, which it did by going down to the Pinfold, on the Low Common Road, up to Scatcherd's trough on the way to Middlethorp—now Queen Street; along Brunswick Street as far as the "Leodus" pump, and up Chapel Hill to a point beyond Abraham Tetley's confectioner's shop—a landmark which all the schoolboys of that day will at once recognise. The *chef d'œuvres* of the fair, the crowning glories of the carnival, however, were only to be met with in the woodyard where Samuel Asquith had his sawpit, in Brunswick Street, and there you might have seen Sam Wild in all his glory, and Curly Joe in all his dirt and witchery, for Morley Feast in those days would have lacked its chief attractions if these well-known characters had been absent.

The Feast is not seen to advantage during the day, and it is not until night when the "fun of the fair" really sets in, and the excitement of "brandy-snap" buying, the fun of putting pennies into lotteries and getting nothing in return, are at their height. It is when the naphtha begins to blaze and splutter, and the noise from the "shows" is deafening, that the Feast is in "full go." Then it is quite invigorating to watch the fierce competition between the rival showmen, and yet

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one would have enjoyed it all the more if it had been accompanied with a little less noise. Another feature of the Feast which it is pleasant to look upon is that of the children, who are now leaving all the noise and glitter of the fair to their elders, and returning to their homes, struggling under their load of toys, blowing their trumpets, beating their drums, and besmearing their cheeks with toffee or brandy-snap.

And now we will take a stroll through the Feast-ground, and see what is the character of the entertainment provided for the delectation of the Morley people fifty years ago. First and foremost is the theatrical booth, with Sam Wild at its head; and while we are listening to the vociferous calls of the clown and pantaloon to "walk up, walk up, be in time," we take stock of the heroes and heroines, the kings and queens, the warriors and murderers, who are parading the stage, and who will shortly be retiring within to play their mimic art in this temple of the drama—this home of tragedy. But to our childish vision there was a stern reality about it all, which may raise a smile within us as we think of it now, but those dresses were marvellous in our eyes, for at that time we had a firm conviction that all was gold that glittered—a fantasy long since dispelled. But those were happy days, for we saw and we believed, and the illusion was only dispelled when, in after years, we learnt more of what was going on behind the scenes; or when, during the day, as we ventured to peer between the chinks in the boards at the rear of the canvas covered booth, we saw Hamlet in *déshabillé* patching his own coat, and Lady Macbeth bringing in a quart of "Old Tom" from the Old Malt Shovel. "Owd Wild" was a "character" in his day, and many a local Hamlet strutted and fretted his hours upon the stage of Sam's Thespian temple. Another theatrical manager who visited Morley some forty years ago was "Old Templeton," who not only came in September, but once or twice during the interval; and for fourpence to the pit, and twopence to the gallery, we were treated to dramatic performances, including a screaming farce,

Sam Wild and his Dog in "The Dog of the Wave."

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which have no counterpart—not even at the Grand, in Leeds—at the present day. What was lacking in grace was amply compensated for in vigour of gesture and declamation. The popular plays were Jack Shephard; Maria Marten, or the Murder in the Red Barn; The Mirfield Murders; and when a benefit night came round, Henry Loraine, the favourite Yorkshire tragedian, was engaged, and we had a Shakesperian revival on a small scale, or The Lady of Lyons, when Loraine, as Claude Melnotte, would cross the stage with a dignified air, telling of his "palace lifting to eternal summer" to a scraggy and lean-faced Pauline who a few minutes previously had taken our fourpence at the side door, and who, when the first act was over, came amongst us with stale buns, oranges, and apples for sale. These days are gone, never to return. "Sea on Land," whirligigs driven by steam power, half-penny swings, stereoscopic peep shows, pea saloons, shooting galleries, Aunt Sallys, and tests of skill and strength, with the rotary, legless horses on which children and their elders love to ride in a perpetual sickening circle, now make up a Morley Feast, which bears only a faint resemblance to the carnival of fifty years ago.

But we are loitering in our survey of the Feast, and, leaving Wild's troupe of artistes parading behind the row of blazing grease-pots which stand in front of the stage, we pass on to the spot where Old Joe Jowett has fixed up a ricketty booth, in front of which the seedy old conjuror is standing, bare-headed, and dressed in tawdry finery, inviting the gaping crowd to step in and "see the King of Conjurors." "Curly Joe" was a favourite, partly because he was a native of Lee Fair, and more, because he was a really clever fellow in his profession. The apparatus with which Joe performed his marvellous sleight-of-hand tricks consisted of a table, a pack of cards, cups and balls, brass rings, and other paraphernalia of the wizard's art; and the wonderful manner in which he deceived the spectators furnished a topic for analysis and discussion during the long winter nights.

Other specialities of the Feast we can only briefly allude to, though their name was legion. There was the lucky-bag—all prizes and no blanks; and, when we did not get, for a penny, the rosewood work-box or four-bladed pocket-knife on which we had set our heart, we were encouraged to try again, the result being that for our coppers we lined our pockets with penny trumpets, staylaces, halfpenny whistles, and rows of pins. We were invited to try our luck at "red cocks and black cocks—give a turn on the table and make your fortune—black against red and red against black." Then, to refresh us, we were asked to buy a "stick and a glass for a ha'p'ny;" and, if not tempted by these, we had the succulent brandysnap and real "Bassalony nuts" to fall back upon. To sum up in a few words: these were the days of strolling players, mountebanks, tight-rope dancers, jugglers, boxers, panoramas, peep-shows, waxwork exhibitions, swings and merry-go-rounds, fortune telling pigs and ponies, obese women, dwarfs and

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giants, eight-legged sheep—anything and everything which could by any possibility have attraction enough to bring grist to the mill.

Another holiday indulged in by our forefathers, and which was looked forward to with exceptional interest, was Lee Fair, held on the 24th day of August and the 17th day of September. This fair was one of the most important in Yorkshire, and was attended by all the paraphernalia that constitute a country fair, with the addition of a large show of horses, cattle, sheep, goats, and other live stock. Fairs of this character are of very ancient date, and had their origin in the wants and necessities of the people; and of all the early English fairs, established by Royal charters and privileges, for the sale or interchange of goods and produce, and for the hiring of men and maid-servants, when towns, villages, and hamlets were scattered and far apart, and the roads few and unsafe, Lee Fair was one of the earliest and best known. Its charter dates back to King Henry I., who made the original grant, which was subsequently confirmed by Stephen. At Woodchurch, adjoining to Lee Fair, the monks represented "mysteries" or "miracle plays" to edify and keep from mischief the idle multitudes who came to the fair for sport, of which the more modern dramatic representations in booths is the outcome.

Not to have been to Lee Fair, fifty years ago, was tantamount to one now-a-days who should say that he had never seen Harrogate or Scarborough. Once seen, the saturnalia could never be forgotten by old or young, for surely its counterpart could only be met with in the historic Donnybrook of the sister isle. What the importance of Lee Fair was, hundreds of years ago, it would be hard for us to say; but we know that in the days of Edward the Second, it was reckoned amongst the most famous fairs held in the country, lasting for three weeks, during which time merchants from France, Spain, Florence, the Low Countries, and Germany, came with their wares and merchandise to sell, and for many miles round Lee Fair, every family of consequence, as well as the religious houses, laid in their stock of necessaries for a whole year. We wish we could paint for you the scene as we looked upon it for the first time some forty years ago, for, at no other period in the year, and at no other place in Yorkshire, could such a variety of characters be met with as was to be found at Lee Gap. There were present hundreds of farmers' men, who had never had an idea in their heads beyond what enabled them to plough, sow, reap, and look after the cattle; who could neither read nor write; and whose greatest enjoyment, when not working, was to plant themselves before the kitchen fire and fall fast asleep. And yet, many of these country bumpkins were good-looking, ruddy-faced, harmless fellows, who, after all, could laugh at a merry jest, and derive intense satisfaction from the lively scene around them. They were not then dreaming that, in the dim future, the statesmen of their native land would spend six long months in wrangling about the best way to invest them with the full rights of citizenship; and, indeed, they would not have appreciated any

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such movement at that time, for, beyond the routine of their daily life, they were buried in heathen ignorance. But Hodge at Lee Fair was looking his best; for, when we saw him, he was dressed in a clean white smock frock, plaited in front, and the lower part drawn up through the holes which gave access to his breeches pockets. These were of substantial corduroy, and below them were ribbed worsted stockings, fitting tight to the legs, while his feet were shod with heavy hob-nailed boots, which glittered with grease. Round his neck he had a red and yellow kerchief, the ends flying loose; also a sleeved waistcoat of bright red plush, with mother-o'-pearl buttons, and a beaver hat, with the nap rubbed the wrong way; while, to complete his equipment, he carried a thorn stick, the knob of which he was constantly putting into his mouth. He must use his tongue, and so he speaks and shouts as if he were in a forty-acre field. The day's liberty and the sight of so many faces intoxicate him; so he moves about, cracking rude rustic jokes, and when he comes across an old and well-known face the pair adjourn and chat, over a gill of whiskey the fortunes and failures of the year and the day. There were also present at the fair, in large numbers, the gentlemen farmers on horseback, who went in and out amongst the crowd with the most perfect good humour, evidently enjoying the fun quite as much as their domestics and poorer neighbours.

Hodge at Lee Fair.

Who, that has ever been to Lee Fair, will forget the smart fellows who lined the road in the neighbourhood of the Syke, and who tempted the unwary countryman to try his hand at pricking the garter, and though the man was good enough to let you see him roll the garter up, the unsuspecting victim always managed to lose. But, nothing daunted, he would again try his chance with the thimble and pea, only to leave the thimble-rigger master of the situation in every sense; and scores of visitors were in this way cleared of every penny they possessed long before they reached the fair. Only once did we venture to step into one of the drinking booths and public-houses which were everywhere to be met with, for so marked were the effects of the home-brewed ale upon the customers, that, when we saw a free fight going on, chairs and tables upset, and pitchers and glasses thrown out of doors, we beat a hasty retreat from one aspect of Lee Fair which possessed no attractions for our youthful fancy. We have talked with many persons who are still amongst us, who have not missed this fair for the last half century, and who would conclude that the seasons had gone wrong if they were deprived of this very questionable method of enjoying themselves.

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Archery was at one time practised in Morley, and the ground used for this purpose was on the Low Common, where could be seen, in the early part of the present century, several mounds or hillocks, about four or five feet high, and distant from each other about ten or twelve yards. An authority on the subject of "Butts," as these mounds were called, thus explains their use. "Butts," he says, "were mounds of earth erected for the purpose of a target, against which arrows were shot. They were also called "rounds," no doubt from their form. In the fifth year of Edward IV., an Act passed "that every Englishman and Irishman dwelling with Englishmen should have an English bow of his own height, which was to be of yew, wych, hazel, ash, or accorne, and that butts should be made in every township, at which the inhabitants should shoot *up and down* every Feast-day, under the penalty of a halfpenny when they should omit this exercise."

Football in Morley, A.D. 1886.

The game of football is now very popular with our young men, and absorbs too large a proportion of attention, having been elevated into a science. Fifty years ago, this pastime was only indulged in during the Christmas festivities, and was in no sense like the football playing of to-day. It is not known when the game originated; but it appears among the popular exercises in the reign of Edward III. The pursuit of this and other pastimes, however, interfering with the pursuit of archery, it was prohibited by a public edict in 1349. MISSON says:—

> In winter football is a useful and charming exercise. It is a leather ball, about as big as one's head, fill'd with wind. This is kick'd about from one to t' other in the streets, by him that can get at it, and that is all the art of it.

Amongst other amusements once popular in Morley, was a game called the "Bear and Tenter," an interesting account of which is given in HONE'S "Table Book," by Mr. SCATCHERD. A boy is made to crawl as a bear upon his hands and knees, round whose neck is tied a rope, which the keeper holds at a few yards' distance. The bystanders then buffet the bear, who is protected only by his keeper, who, by touching any of the assailants, becomes liberated; the other is then the bear, and the buffeted bear becomes the keeper, and so on. If the "tenter" is sluggish or negligent in defence of his charge, it is then that the bear growls, and the blows are turned upon the guardians, wholly or partially, as the bear-baiters elect. SCATCHERD'S conjecture of the

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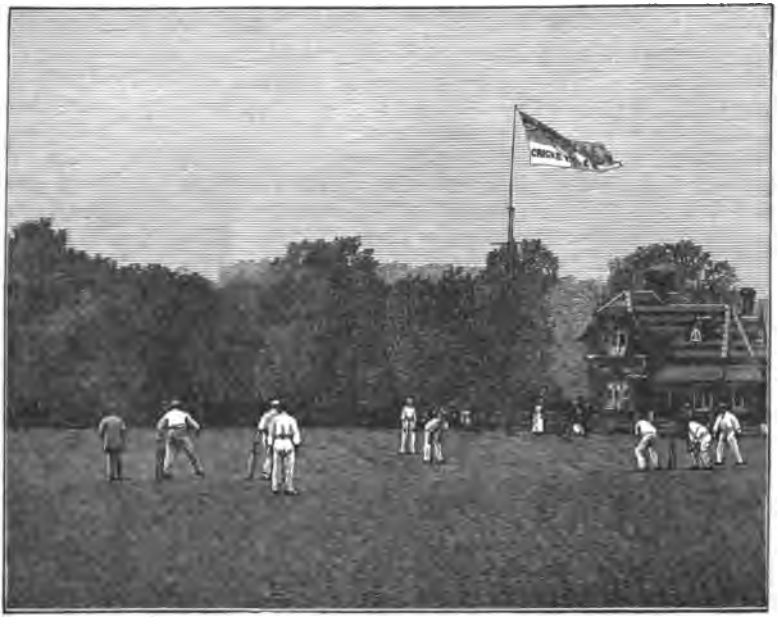
origin of the game is as follows:—"Our English youths and their tutors, or companions, were formerly distinguished in foreign countries by the name of the bear and the bear leader, from the absurd custom of sending out the former (a boisterous, ungovernable set), and putting them under the care of persons unfit to accompany them. These bears were at first generally sprigs of royalty or nobility, as headstrong as needs be; and the tutor was often some needy scholar, or a courtier, who knew little more of the world than his pupil, and both returned, bringing home a stock of exotic follies, sufficient to render them completely preposterous characters in the eyes of their own countrymen. But as complaints would, at least, be unavailing when such persons as



Cricket in Morley, A.D. 1826.

'Baby Charles' and 'Stenny Buckingham' happened to be the 'bear and tenter,' the people revenged themselves, as far as they dared, by the institution of this game."

The manly game of cricket has been played in Morley for more than a century, but not in the same way, or to the same extent, as at the present day. Fifty years ago, cricket was played on the highways and commons, and the way of settling the priority of innings, in the absence of a coin for the purpose, was by tossing. A flat stone was chosen, and one side of it was spat upon, and then wet and dry became equivalent to head and tail. Cricket was played, too, with very different

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implements to those which we find in use at the present time. The bat, if it could be called such, was without form and clumsy, and in shape was more like a sickle than anything else. It was of little use except for the purpose of hitting, for blocking or other scientific play was not then indulged in by the youth of the village. The bowling was what is known as underhand, and the mysteries as well as the swiftness of roundhand bowling were then unknown. The great point of the game was to hit, without any thought of defence. The ball, a "crewelled" one, was bowled from each end in turn without any regard to "overs." To-day, cricket has been elevated into a science, and become a power in the town, and the ambition of our young men is centred upon becoming prominent cricketers or footballists. Whilst we consider recreation to be both necessary and desirable, we should be pleased to find that our youth had a nobler idea of life than can be obtained in the cricket or football field. Business, the improvement of the mind, and the claims of home and society, are all sacrificed at the shrine of pleasure; and, if the present rage for amusement is kept up, we fear that as years roll on, and our youth reach the age when the pleasures of youth begin to pall, they will find that the taste for higher and more solid entertainment has been so much neglected that the evening of their life will prove a curse and not a blessing.

"Knur and spell" was a much more popular game in Morley fifty years ago than cricket or football. The commonest method of playing the game, by the smaller boys of the village, was with a "sendstick," or pommel, and a wooden spell with a hole in one end to place the knur, which, when struck "tip-cat" like at the other end, threw the knur up to be struck at. The boys divided themselves into parties or "sides," the priority of striking the knur being decided by "footing" it, a common process of settling claims and differences in those days. With grown up men the game was followed with as much zest as cricket is now, and we have seen quite as much excitement at a knur and spell match as could be produced by a match at cricket with the All England Eleven. It was, indeed, an interesting sight when two noted plyaers met in a great pasture, with the "score bobs" out, and a crowd of enthusiastic onlookers about them. The "score bobs" were little boughs stuck into the ground at a score yards distance from each other to mark by; each strike was called a "rise," and the matches were generally thirty rises a-side.

We will now briefly describe the game as we knew it and have seen it practised.

The "gelstick," or short and broad bat, which is shewn in the accompanying engraving, was in use in Morley fifty years ago, and was a very different implement to the modern article which is used for striking the knur, and which consists of two parts—the *stick* and the *pommel*. The former is made of ash or lancewood, as combining stiffness with elasticity, and is about four feet in length. The pommel is made of any hard, heavy wood, that will not easily split. As it seems

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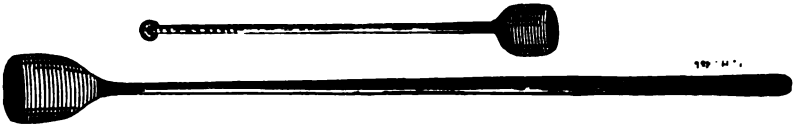
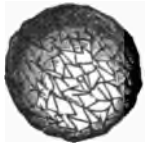
likely that even the modern implement will become obsolete ere long, we give sketches of the "genuine article" and its degenerate name-



Pommel and Gelstick.

sake. The knur used in the game was made of four different materials, and may be thus represented:—

1.—The one most in favour, about the size of a large walnut, was carved with a knife out of holly, and our village hedges and plantations were resorted to for a supply of this material, as one of the heaviest and hardest of woods. We well remember, when a boy, watching men whittling for hours at a knur, the surface of which was intentionally left rough, resembling the so-called "flint implements" of pre-historic times. 2.—The knur was engine-turned out of lignum vitæ, or other hard wood, and tooled all over with concentric circular lines. 3.—Was made of white Wedgwood material, hence called a "pottie." The *trip*, an old fashioned conical knur, and which was "raised" by striking it like the cat, was generally of this material. It has long been out of use. 4.—For those who played a scientific game, the knur, which was smaller than the others, was carefully filed out of hard stag-horn; then bored through and through, and weighted with lead.



The spell in olden times was made of wood, and of very rude workmanship; but the more exact requirements of the modern game brought into use the spring spell. This consisted of a piece of wood twenty-four inches long, seven inches broad, and one inch thick; on its under side it held three iron spikes about six inches in length, which held the spell firm in the ground. On the upper side of the board, at one end, was fixed by a fast screw one end of a straight steel plate, about twenty inches long and one inch wide. This was called the spring, and had at its other end a fixed cup which held the knur; near the cup was a catch to hold the spring when pressed down; this catch was then struck with the pommel, and the spring being regulated by a screw over it, always lifted the knur to exactly the same height, thus greatly increasing the certainty of the player hitting it. When the knur was thus thrown into the air, it was struck by the player, who sometimes would send it a distance of twelve scores, or two hundred and forty yards.

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It was no unusual thing on the occasion of a great match to keep the players wrapped up in a sheet when not playing, the friends of the players also standing round the spell to keep the wind from blowing the knur by even an hair's breadth. It would be difficult to say how many times the player would measure his distance from the spell before releasing the knur, and it would be still more difficult to reproduce the noise from hundreds of throats as they cheered the player if a good stroke was made. It was a game requiring steady nerve and pluck, and it was absolutely necessary for the players in the midst of all the excitement to keep perfectly cool.

Knur and Spell in Morley, A.D. 1840.

Our forefathers had other amusements which we cannot describe in detail. When Ike Rodgers, who kept a beerhouse in Low Town End, turned out with his dogs and sounded his horn on the top of Troy Hill, as the signal for a day's sport, then the weavers found the loom seat board to be too warm, and throwing down their "picking sticks," and rolling up their "chequer brats" round their waists, they followed the chase afoot with all the keen relish of the foxhunter of modern days, returning hungry, footsore, tired, and yet pleased, during the evening, to relate the adventures of the day. At other times they would meet at the White Swan, or Malt Shovel, to spend the evening in grumbling at bad warps and low wages, discuss politics, and settle the affairs of the nation over a pint or two of home-brewed beer. Every evening, except Sunday, the *Leeds Mercury*, which came only on the Saturday, was read aloud to the customers, and ofttimes excited keen and angry discussion.

In connection with amusements, we must not omit mention of those more immediately connected with our school days; and many of our readers will remember that in playing school games, the word "Barley" was in frequent use. This was used when we were hard pressed in games where swiftness of foot was a great consideration; and when we wished to stop to tie our shoe laces, or to speak to a companion, etc., we had but to cry "Barley," when we were entitled to these privileges;

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and when we had taken advantage of this relief, we could resume our position in the game by shouting "Off," which was the signal. The schoolboys of fifty years ago will remember the game known as "Hi, cockolorum, jig, jig, jig!" when the players were divided into two separate sides, the one to act as nags, and the other as riders. In the case of the former, the first player stood erect with his face to a wall, while the next of the side formed "down," in leap-frog style, with his head in the back of the first support near the wall, and the others followed his example; each taking hold of the one in front to preserve the steadiness of the line. All the nags being down, the first rider took a long run and leapt over the backs of the players nearest, trying, if possible, to reach the man at the wall, so as to leave room for those who had to follow. The rest followed until all were seated, no player being allowed to move after he had once taken his seat. Thus safely mounted, they repeated the nomony thrice, while the nags tried to unseat them, and if the foot or any part touched the ground, it was counted in favour of the nags. If they did not succeed in the attempt to unhorse, they had another term of riding to give to their opponents. If there was no place for any of the riders on any of the nags, or any of the riders failed to get his seat without falling, then the nags became the riders.

"Spy-Why" was a game very common in Morley fifty years ago, and was one in which sides were chosen; one side hiding separately within certain pre-arranged limits, when at a signal the other side started cautiously to track them. When one was discovered, "I spy"——(naming him) was shouted, when the whole of the tracking party ran back to their station and spat on the wall. If this was not done, the discovered one could take him to the place from whence he started, and claim to be ridden upon his back down to the station or original place of rendezvous. After this, the "spied" ones, and others who have not been tracked, rush out of their place of concealment immediately, and if they are fortunate enough to lay hold of one before the goal is reached, and can retain their hold till their "nomony" is said (which consists in repeating the figures "two, four, six, eight, ten," and spitting over the head of the captured), the ride is claimed in due course. One or two were always stationed to guard the prisoners, as, if one on the side of those "out" could steal out of his hiding place, and, by stratagem, reach the station and cross the line, shouting "Relevo" (Relief O!), the prisoners were at liberty to make their escape, and once without the limits of confinement those counts went for nothing, and if no rides were obtained, ultimately the winning side went in again, and had their "seccy outing."

"Leap-Frog" was a favourite pastime, and could be played by any number of boys. The boy who played first back having got himself into position—not a very graceful attitude—had to get his head well down, or the player might not clear it when taking his leap. When the cry of "Tuck in your tuppenny" was heard, the boy who

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was down knew to keep his head well under his body to avoid a concussion. With his hands firmly placed on his knees as a support, his head down, and his shoulders up, he awaited the leaping of the players; and when all had gone over him, number one himself formed down to present in turn his back for those that followed, until all had undergone the operation, and there were no more leapers left to complete the first round. The process was repeated, and the sport went on merrily, for it was self-supporting, until the time was expired or the players were completely tired out.

"Crawden" was another schoolboy pastime, and signified a challenge to perform a dangerous feat. A "crawdening match" consisted of an attempt to climb a high tree, walking without support upon a

Leap-Frog.

rail or the "toppins" of a wall; and he who could climb the highest, or walk the greatest distance upon the rail, was said to be the "crawdener."

"Mot" was a game in which what was called a "mot" was set up, or fixed in the ground, which served as the thrower's goal. The mot was generally some small object, as a copper placed upon the head of a nail or piece of wood fixed in the ground. Where these were not to be obtained, a piece of white pot was sought for, and sunk flat into the ground till it was even with the surface, and this was the "mot."

"Taws," or "Marbles," was a favourite game. Games of "taws" were played in a variety of ways, and we well remember how often we were indebted to our playmates for their kindness in the matter of

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"dubs," or, as it was sometimes called, "shubs." This favour was a discount in the matter of marbles, for, after we had been cleared out, and our pockets were entirely empty, one out of every three we had lost was counted back into our hand and given to us. If we lost them all a second time, then "dubs out o' dubs" were given back in the proportion of one to every six we had lost, and so on, until we were fairly "dubbed up," when we generally got a single marble back for "good luck." When we did not wish to return any marbles, we made a special agreement that we "lake at sets an' noa dubs." "Fullock," in playing at marbles, was a term well understood by boys, as it meant an unfair motion with the arm, instead of "tawing" the marble with the thumb and finger only. The most popular game at marbles was "Ring Taw," played as follows. A ring about twelve inches in diameter was drawn on the ground, into which each player put two or three marbles, or more, as agreed upon. A line was next drawn as a "bitting-place" from which each player should shoot his "taws," the order of shooting being decided by "footing" it, or by some other of the rough and ready ways then common in the playground. The first player shot his marble, generally an "alley," at the stoneys, or common marbles, in the ring, when, if he hit one out, he won it, and shot again from where his "alley" rested. When he missed, the next player had his turn, and if he sent one out of the ring, he could either shoot again at the marbles, or at the "taw" of the first player. So the game went on until the ring was cleared. "Plonks" and "hoily" were games very popular, but do not call for any special description.

"Ticcory," "Hop-Scotch," "Pise-ball," and "Bob-cap" were all school-day pastimes, the last-named being played in the following manner. The caps of the players were placed against a wall; a ball was then thrown from a distance of a few yards into one of the caps; all then ran away except the owner of the cap, who hit any one of the players that he could with the ball, etc. "Ticcory-touchwood" was a game in which one stood guard while several others were stationed at different posts, any of whom, if he or she could succeed in "tigging," as they were challenged from time to time, before those touched wood, the game was out, and the newly "tigged" ones became "Ticcory."

Railways, penny newspapers, telegrams, telephones, and the fast life of to-day, have annihilated most of the old customs indulged in by our forefathers. We shall now introduce our readers to some of those customs which were connected with the holiday seasons of the year, and our first illustration will have reference to Christmas. One of the principal institutions, or amusements, recognised at this festive season was "The Mummers." A few young men occupied their spare time after leaving work, towards Christmas, in preparing for the heroic drama of St. George. The "mounting" was not such as Wilson Barrett would approve, nor the dialogue such as would pass muster before even the humblest critic of the modern drama. We well remem-

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ber these mummers traversing the streets at Christmas time in all their finery of white shirts, white trousers, ribbons, swords, and bucklers, performing, as they did, in the various public houses, and in such private houses as they could command attention from. The exploits of the favourite patron saint of England, St. George, and his destruction of the mighty Turk, formed the prominent feature of this household drama. The principal characters were St. George, the Turkish Knight, Old Father Christmas, and the Doctor. After the fight, in which the Turk comes to grief, the Doctor feels the pulse, administers a celebrated pill, and gradually the patients rise, recover their feet, and retire, accompanied by other by-play, speeches, and rhymes, followed by the necessary routine of the collecting-box. The lesson of the "mummers" lies in the fact that their representations were the remains of the old moralities—those sacred plays, performed hundreds of years ago, at Woodchurch, Coventry, and other places, by way of which the ignorant people of the early times were taught the history of their faith.

The "Waits," or "Singers," on Christmas morning were a far more active body than at the present day; and well do we remember these friends of our boyhood—these gala-nights of old—when we seldom retired to rest, but waited up for the turn of the night, when we started forth on our musical mission. Again we seem to catch that pleasant echo of "old memories and bygone days," and once more hear the old familiar hymns, "Christians Awake," "While Shepherds," "Hark the herald angels," as they ring out clear on the midnight air, accompanied with violin, bass viol, and flute. The musical portion was concluded with the cheerful "Merry Christmas and Happy New Year," followed by an appeal to the pocket. In many cases the contribution was liberally supplemented by a plentiful supply of spice cake and cheese, with home-brewed beer.

It was usual to dress out the house, and especially the windows, with laurel, box, and holly, the last in greatest profusion, a day or two previous to Christmas, and allow it to remain over New Year's Day. It was also customary for the grocers on Christmas eve to give to every customer a mould candle, called a "yule-candle." The Christmas dinner was a great feature in the arrangements for properly enjoying Christmas, and required several days in preparation. Plum-pudding and roast beef were the principal dishes, but the days of roast beef at this feast time are but as a shadow to what they were fifty years ago. The hampers of geese, turkeys, hares, etc., which now arrive by rail and road at Christmas time, are indicative of the revolution in taste. "Spice-cake" still holds its place, but we hear little of the custom of obtaining as many pieces of the cake as possible from different friends, it being reckoned that the number of "happy months" depended on the different sorts of cake which were partaken of, as the number of the one, so it was supposed, would be the number of the other. Another mark of the jollity and hospitality of the "brave days

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of old" was the hearty welcome to the Christmas fare, for open house was kept by those who could afford it, when, for a fortnight and upwards, nothing was cared for but revelry and feasting. Amongst the numerous dishes served up on Christmas day, the place of honour was given to the boar's head. In the home of the squire, the dish was heralded by a flourish of trumpets, and accompanied by strains of merry minstrelsy, and was placed upon the table with a solemn gravity befitting the dignity of such a noble dish.

Bringing in the Boar's Head.

The Yule log, or clog, played an important part in nearly every home in Morley in the olden times. The log was selected with much care from the neighbouring wood, and, when Christmas eve came round, it was placed in the capacious chimney, where it was duly burned. In the homes of the rich, the ceremony of bringing in the log was done amid much rejoicing. In feudal times, when the distinction between man and master was so marked, it was customary for each servitor to bestride the yule log, which was placed in the hall, and to sing a carol

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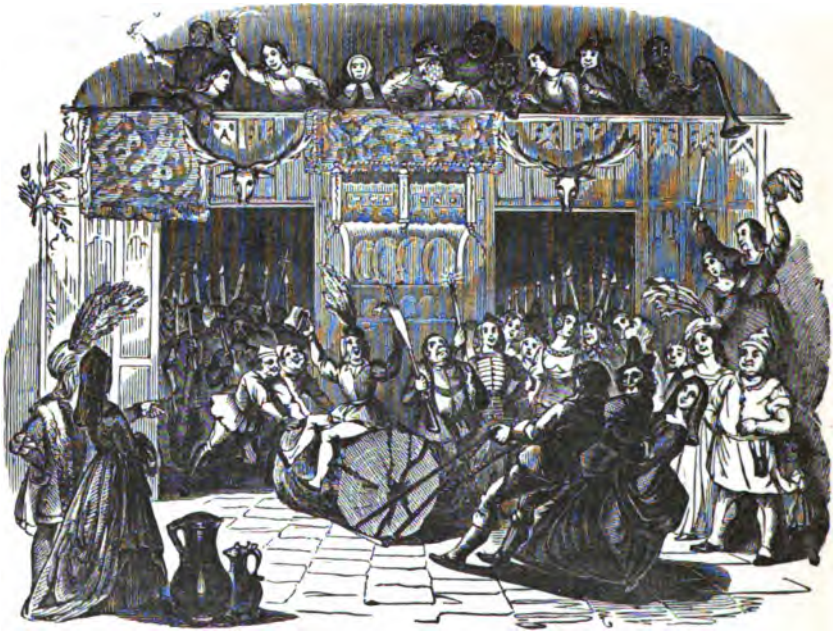
in its honour, after which he would enliven the proceedings by toasting the log in a mug of ale or some other homely beverage. But towards the end of the 17th century, the burning of the yule log was forbidden by the Church authorities. The custom still survives in Morley in a limited degree, and the last year's brand is sometimes kept, wherewith to light the new log.

Another interesting feature of the Christmas festivities was the performances of the members of the Morley Band, who paraded the thoroughfares, and visited the homes of the gentry for several days during the merry holidays; and, believing that it will interest



Bringing in the Yule Log.

our readers, we will now call their attention to an institution which may perhaps be looked on at the present day as insignificant, but which was looked upon fifty years ago as a very important belonging of the township, viz., the Morley Band. Morley has always boasted of having a good band. Sometimes it has possessed a reed band, while at others, as at the present time, it has possessed a brass band; but the band of fifty years ago was a reed band, numbering nineteen or twenty performers, and consisted of the following instruments:—Clarionets: George Scott, Samuel Webster, Wm. Glover, Amos Scholes, John Day, George Pilkington, Josh. Westerman; Flute:

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Thomas Rose; Trumpet: Joseph Hirst; Bassoons: David Scott, John Glover, Robert Appleyard; Serpent: Samuel Bywater; Trombones: John Fawcett, David Hirst, (George Scott occasionally); French Horns: James Lawton, John Westerman; Buglers: Wm. Hartley, Samuel Wade; Drummer: Thomas Fox; Drumhugger: John Sykes (*alias* Sweetly). It will be readily perceived that a band formed according to the above list, where all the members were enthusiastic musicians, would be justly popular; and the Morley band of fifty years ago was one of the most popular in the West Riding; consequently, it was frequently engaged for election purposes, not only in the county but in the borough of Leeds.

We have heard many of the old inhabitants of Morley relate with pride how the Morley band played through Tadcaster in the middle of the night on their return from the great Reform meeting at York, when it was "raining like Old Harry." The Morley band, like many other things, had a comical side in its history; many of the comical things in connection with it sprung from the "Drumhugger," or the man who carried the drum and took care of the copies when the band was not playing. Most bands have an enthusiast who will do all in his power to assist or forward their operations; but few are favoured with a man like John Sykes, who looked up to his colleague the drummer with the greatest respect and even affection, and would never permit him to do a single thing that he could relieve him of; and, when the band formed into a circle to play, he used to stand in front of the drummer to take the weight of the drum lest it should distress his chief; he also had a bag which he carried at his back containing the copies. If the band chanced to be playing in a neighbouring township, and wanted copies of something they had not taken with them, he would rush off to Morley for them, and return with them in an incredibly short space of time.

One of the engagements of the band was to play at an election in Leeds; they had to find a certain number of men, and play for three days—the day of nomination, the polling day, and the day the poll was declared and the members chaired. On the third day of this engagement, Thomas Fox, the drummer, had to go to his work. So it was arranged that Sam Bywater should drum in the absence of Fox, but this left them a man short of the number they had engaged to supply, and, as they had to go before the committee for inspection before they were dismissed, it was necessary that they should make up their complement. Not having a man who could play the serpent for Bywater, it was given to Sykes, with instructions that he was to walk in the ranks, blow out his cheeks, make his fingers move the keys, but not to play, only reckon to do so. This arrangement seemed to be answering very well, until the band came to play before the committee, when they each felt it their duty to do their best. John Sykes, feeling stimulated no doubt at the moment, thought it was only right that he should assist, and began to play in right good earnest; but as the tune

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had a sudden pause in it of which he was not aware, he went on after the others had stopped, and, as he was producing a most horrible sound, the band could proceed no further, being convulsed with laughter, in which the committee heartily joined.

The place of meeting for practice was near what was called at that time "Round Lathe End," in a room a little beyond Miss Milner's draper's shop. Their love of music was so great that they met twice and three times a week. The class of music played by country bands was then very different from that of the present time. It consisted of sets of quadrilles, quickstep marches, waltzes, and airs of various sorts. One set of quadrilles they played came from Beeston, and were called "Beeston Linnets;" another set from Batley were called "Shoddy;" other pieces were called "Treacle and Bread," "Kiss my lady," "Rory O' More," and "The girl I left behind me," with others too numerous to mention. But all were of a lightsome, lively, rollicking character. We think sometimes that with all the improvements and development of modern times there is no music at present that fires our enthusiasm, or excites our passions, like the music of the Morley band fifty years ago; and we can scarcely repress a feeling of sadness when we think that, out of the long list of names of musicians we have given above, there are not more than two or three survivors of that once popular band; and there are thousands living in Morley who will know as little of this sketch as if it had been drawn hundreds of years ago.

Twelfth Night was observed by our forefathers in a very hearty fashion, for it was the custom for families to invite their friends and relatives to their houses, in order to indulge in cards and other innocent games; then to partake of supper, of which minced pies were the principal dish; after which the wassail cup was brought, out of which every one partook, by taking with a spoon out of the warm spiced ale a roast apple, and eating it, and then drinking the healths of the company out of the cup, wishing them a Happy New Year. One of these wassail cups we have before us as we write—a good specimen of the ware made a century ago—with two handles, as all loving cups should have. These wassail cups were often made of silver, and engraved with representations of old English manners and customs.

Wassail Cup.

It is true that the wassail cup no longer goes round; that few burn the Yule log; that the mistletoe bough is not so much in favour as it was fifty years ago; and that many of the old games, such as blindman's buff, hunt the slipper, and others of the good-hearted and laughter-creating frolics, which accompanied the hearty Christmas time, are fast drifting away; and instead of these harmless amusements, we are con-

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tent with tea meetings, services of song, bazaars, sales of work, and other cut and dried methods of passing away the festive season. With Christmas, as in every other element of our everyday existence, whether it be in our social, domestic, religious, or political life, there has been a sweeping change; and in no case is this more apparent than in our festivities. We do not seem to enter into the hearty spirit of the occasion as did our ancestors, and our national holidays are not marked by that desire for healthy amusement that characterised the Norman, the Saxon, or the Englishman of the Tudor epoch. This may have arisen from the fact that we are supposed to be a more serious and commercial race of people than our predecessors. We do still recognise the great joy and peace-making period we call Christmas holidays, but we do our spiriting gravely. Let us hope that if we have given up the boisterous Christmas games, and the roystering of our forefathers; if we have seen the superstitions of the time drifting into innocent customs, or lost altogether; that the heart and spirit of Christmas remain—its love, its tenderness, its pity for the poor, its charity, its forgiveness, sweetness, humility, hope.

Amongst some classes of the people the last night of the Old Year was a period of riotous festivity and good wishes, whilst others made it a season for fasting, watching, and prayer; but wide as the difference is between these two classes, they were both of one mind in the determination not "to go home till morning," in order, as they put it, that they might see the old year out and the new one in. When daylight began to dawn upon the village, then lively groups of factory and other children began to collect together, and proceeded from shop to shop, shouting, "Pray nah, New Year's gift." The gifts they received were of little value, consisting of sheets of pins, with which they afterwards play at several pin games, which are described as follows:—One popular game is, or was, called "cover pin" or "heads and points." A youngster deposits secretly one or any number of pins in the palm of the hand, all the heads being one way, and then closing the hand, the pins are hid from sight. A companion is asked to cover the same with an equal number of pins, and then say "heads," or "heads to points." If the coverer says "heads," and on the hand being opened, the heads are all one way, then the coverer wins the lot; but if the heads are "heads to points," that is, heads opposite to the heads in the hand, then the coverer loses, unless he has said "heads to points." Another game is called "flush," or "save all." In order to play this game, a small octagonal wooden roller, four or five inches long, is required. Its eight sides are marked on two sides each with a number of I.I.I.I. (ones), II. II. II. II. (twos), X.X.X.X. (crosses), called "flush," and V.V.V.V., called "save all." Any number can play at this game. Each player having deposited, say, two or three pins each, commences to throw or roll the roller in his turn, and if it stands at I. the player takes up one pin; if at II., two pins must be deposited to the stock by the unlucky player; if at V., "save all," all are saved, there being neither

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losses nor gains; but if it stands at X., "flush," then the thrower wins the lot, and so on.

Valentine Day (February 14th). This festival was duly observed in Morley fifty years ago, but the "tender passion" was not conveyed to the intended recipient in elaborately designed and highly artistic cards, but, on the contrary, the message was generally a written one, and was slipped under the door where the fair inamorata resided. Very often the youth would have to call in the services of a more highly educated friend to write the valentine, but not to indite it, for, as with nursery rhymes, there existed a stock of ready-made verses, and these were much more popular with the masses than would have been a new "love epistle," even if written by the Poet Laureate. We need only mention one of these rhymes to give an idea of their character:—

> The rose is red, the violet's blue,
> The pink is sweet, and so are you;
> And so are they who send you this,
> And when we meet we'll have a kiss.

We might give many other specimens, such as "The ring is round," etc., but as the roll of valentine poesy was somewhat lengthy, we refrain. There were amongst our youths those who made a joke about this—the most serious business of life—and displayed their ignorance and folly by sending valentines of a rude and insulting character.

Shrovetide, or Pancake Tuesday, derives its name from the ancient custom in the Roman Catholic Church of confessing sins to the priest, and being shrived or shrove, *i.e.*, receiving absolution, before entering on the great fast of Lent, the following day. Fifty years ago the bell of the Old Chapel rang what was called the "Pancake bell" on this day, at eleven o'clock, when the boys in the old school on Troy Hill, and the apprentices at their looms, received with great delight this signal for a total cessation from labour for the rest of the day. In the afternoon of the day the highways of the village were occupied by hundreds of grown-up women and children, playing "battledore and shuttle-feather." The male portion of the population indulged in "taws," football, hare and hounds, and similar sports. The eating of pancakes on Shrove Tuesday is now about all that remains to us of this festival.

Palm Sunday was observed by large numbers of the villagers, who went to Howley, where a fair or wake was held, known as Fieldkirk Fair. The place of rendezvous was "Lady Anne's Well." A superstition existed that when palms were thrown into the well, the water became possessed of some miraculous power of healing.

April Fool's Day is not much observed at the present time, but formerly it was made the occasion for much harmless pleasantry; and there are few of us but can remember, at least once in our lifetime, being sent on a "sleeveless errand," either for "Strap Oil" or "Pigeon's Milk." No satisfactory explanation of this custom is obtainable, for,

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in Poor Robin's Almanack for 1760, is a metrical description of the fooleries of the 1st of April with the open avowal of being ignorant of their origin:—

> The First of April, some do say,
> Is set apart for *All Fool's Day*;
> But why the people call it so,
> Nor I, nor they themselves do know. Etc.

The evening before May Day was looked forward to with some anxiety by the villagers, for "Mischief Night" was faithfully observed, and all descriptions of vagaries were perpetrated. Any movable thing that the householders had negligently left out of doors, such as wash-tubs, bowls, pans, cans, pots, brooms, wheelbarrows, etc., were sure to be missing next morning; whilst water-tubs were overturned, door-snecks tied securely fast, shopkeepers' signboards exchanged, and other unmentionable freaks performed. In the far-off days, the mischief perpetrated on this night was supposed to be the work of elves and witches; but no such superstition existed in our youthful days, for strangers visiting Morley in those days were wont to say of the young fellows of the village that they were amongst the roughest that they ever came in contact with, and had they been behind the scenes on Mischief night, they would have deemed our youth as all but incorrigible. But we are thankful to say that this element of pristine wildness is fast being eliminated from our young men.

May Day. We are not aware of the existence at any time of a May-pole in Morley, though it is probable there may have been one previous to the time of the Commonwealth; but it was customary in the early morning for many of the villagers to hang out garlands in front of their dwellings, and these were allowed to remain until they were decayed.

Royal Oak Day (May 29th), the anniversary of the Restoration (1660), was observed by the carrying about of sprigs of oak, generally worn in the hat or cap, whilst the horses were also gaily decked with oak leaves and twigs upon this day. The oak was emblematic, for it was by hiding in an oak that Charles II. escaped with his life after the battle of Worcester.

Whit-Monday was, and is still, held as the anniversary of the Sunday Schools in the village. Late in the forenoon, crowds of children are to be seen, dressed in their new clothes, and wending their way to their respective schools, where they all assemble. After a short service, a procession is formed, and each school is marshalled through the streets, calling by the way at the residences of the more prominent members of their several congregations. Hymns are sung, after which refreshments are handed round, and when evening is coming on, the scholars are entertained to tea and spice cake in the various schools, and the remaining hours of the evening are spent in innocent recreations, in which the scholars and teachers unite to render the holiday all that the children can desire.

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Whitsuntide in the past, so far as the children were concerned, was the great event of the year, for then they were provided with new clothing, and the Whit-Monday "potation," or school feast, was looked forward to with great delight. In our younger days, David Ellis composed many of the tunes for these Sunday School anniversaries; indeed, a Whit-Monday celebration without compositions by this musical shoemaker would have been no "potation" at all in the estimation of the children and the amateur vocal and instrumental performers. David, though a very poor man, had no mean musical abilities, but his compositions were wanting in harmony and musical rhythm. These annual singing contests between the various schools in the village excited much interest amongst the parents of the children, and for many weeks prior to Whitsuntide the Sunday as well as the week-evening "practices" were attended by crowds of delighted listeners. One objectionable feature of the Whitsuntide tunes was that they were altogether unfitted for the ordinary services in a place of worship; and in this respect, the villagers generally in the West Riding were behind their brethren in the towns, where the anniversary hymns were of such a character as to promote the excellent congregational singing yet to be met with in the congregations of our Yorkshire towns; thus, the Sunday School was made the nursery of the best tunes. Joseph Firth, who is yet with us, Thomas Schofield, Benj. Savile, Tom Wood, James Foster, and others, will be remembered as greatly enjoying the task of training the scholars to sing their anniversary hymns; and Costa in his prime never assumed greater airs in the performance of his duties as conductor, than did these worthies, on each recurring Whitsuntide.

We might recount many interesting stories connected with music in our village, and describe some interesting characters who figured amongst our local musical celebrities; but we shall only name a few. Music, fifty years ago, in Morley, was in some respects in a primitive state. In our chapels, the most people had attained to was to sing by rote tunes learnt through the ear, and yet we must admit that even then there were some faint attempts at light and shade—*piano* and *forte;* for our readers will remember instances when, in the singing of certain tunes, the men would suddenly stop, leaving the women to continue the strain, when the men would again join in, and so finish the tune; an illustration of this is to be met with in the tune known as "Burnham." Another feature of old-tune singing was, that in most cases tunes were only known by being associated with certain hymns. When the first line of the hymn was announced, it suggested the tune; and so, in cases where there was no organ or leader, two or three persons would start the same tune, in as many different keys, and the vocalist with the strongest lungs and greatest confidence would carry the congregation with him. This was especially noticeable in the weekday religious meetings, and we well remember a worthy official connected with St. Mary's, who combined in his own person musician, bell-ringer, grave-digger, as well as being a thorough proficient in all

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the various duties pertaining to the office of sexton. Worthy John Taylor!—it will be no grave charge to bring against him to say that he wore a very grave expression of countenance, probably brought about by his occupation of grave digging; if so, his work may be said to have given him a grave dignity of manner and appearance, for he certainly did everything pertaining to his melancholy office with dignity and becoming gravity. Taylor was the recognised "tune striker" on occasions when the choir was not in attendance, and he performed his duty in a very decorous and satisfactory manner.

A musical worthy was John Lister, who conducted the singing for many years at the Old Chapel, though he was much too partial to the old-fashioned tunes, reminding us of another musician of whom it was said that "he was terribly fond of what may be called gymnastic music." "It gav 'em all a chonce," he said. Lister was most at home when the hymn was sung to a tune which was swelled and repeated several times over, somewhat in this style :—

Come we that lo-o-ove the Lord,
And la-e-et our j-o-o-oys be known;
Join in a song with sweet ac—
Join in a song with sweet ac—
Join in a song with sweet accord,
And thus surround—
And thus surround—
And thus surround—
And thus surround—
And thu-u-s-su-a-round the throne.

Other specimens of this nonsensical style of jumping about of the words in order that all the "parts" could shine, were even still more ridiculous, as when the lines—

Where my great Cap—
Where my great Cap—
Where my great Captain-Saviour's gone—

were sung, which was often the source of as much merriment to the youngsters present as of comfort and sweetness to their elders. Still more glaring incongruities happened when the clerk gave out the hymn in which occurred the line, "Love thee better than before," which was rendered—

Love thee bet—

or, "My poor polluted heart," which was divided into—

My poor pol—

or, "Send down salvation from on high," which was rendered—

Send down Sal—

or one well-known excerpt, "And in the pious he delights," which was sung as follows :—

And in the pi—
And in the pi—
And in the pious he delights.

In general musical matters, however, Lister was an enthusiast, and on the occasion of the "charity sermon" was to be seen at his

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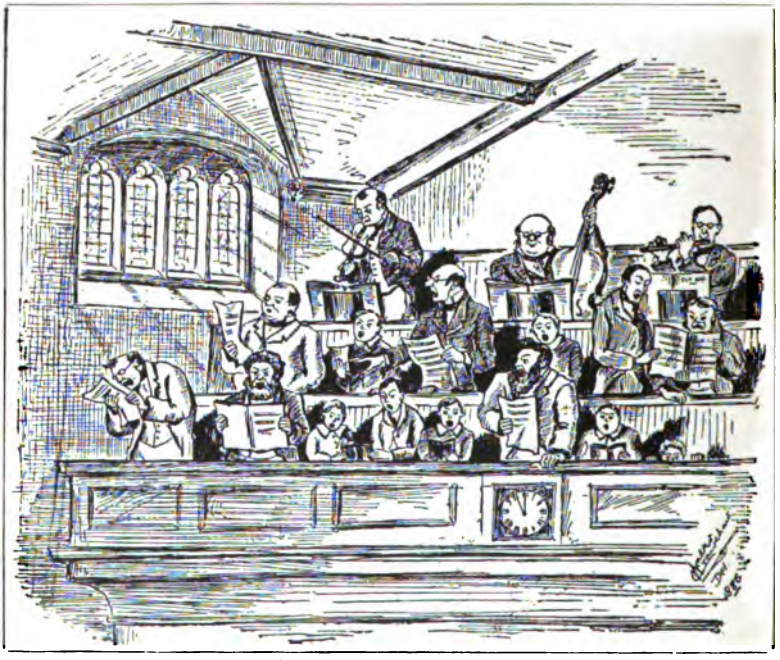
best, for then he had an augmented choir, when all the "talent" of the district, vocal and instrumental, gave their services, the latter consisting of as many fiddles, trombones, and serpents as could be obtained. As to the performance, if we are to credit our informant, the Congregation thought nothing could equal it out of London. Whatever it lacked from a musical point of view, it certainly was not deficient in heartiness, and it was a sight once seen never likely to be forgotten when Lister, having arranged the choir to his satisfaction, waved his hand and said—"Nah then! All together."



Choir at St. Mary's, A.D. 1786.

In noting Lister, we have omitted mention of those who occupied the gallery at the Old Chapel previously to his day; but we hasten to record that, prior to the introduction of a small organ in 1798, the musical portion of the services was conducted by Old John Chappel, to whom reference has already been made. John was a violoncello player, and, standing next to him in the chapel gallery, stood John Bilbrough, with his left-handed fiddle, and on the other side a person who played a wretched flute; these constituted the instrumental portion. Of the singers, the chief was one Ananiah Illingworth, who, it is said, was an excellent musician—"well able to sing a piece of music at first sight, if the words were known to him to which that music was

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adapted. He was able to sing upon any clef; even the old obsolete clefs, pertaining (once) to church music, did not so much puzzle him as the reading of words." SCATCHERD says that "others of inferior abilities were in that gallery, and these were supplemented by a set of young lads yelping about them, the whole forming a sight for a painter."

Amongst the musical notabilities of fifty years ago was David Hirst, whose career would furnish many amusing stories connected with musical matters of the olden time. "Old Dave," as he was generally called, was something more than an ordinary scraper, and, like most of our native geniuses, was self-taught, and therefore was not *au fait* in the matter of attitudinising, and only possessed those graces which nature had bestowed, and which were artless and somewhat angular in their development. When Hirst was in his prime, Yorkshire was famous for its choral singing, and our village fiddler, accompanied by Tommy Blakeley, would attend all the oratorios for miles round. If their homeward track after these excursions could have been mapped out, it would have shown some rather zigzag divergences from what would be considered a straightforward, sober course, and also given humbling evidences of having jeopardised the instruments that had done such good service during the evening. It is related of Hirst that at any time when he had long been busy trying to master a difficult piece of music, and was still unable to please himself with the performance, he would retire to rest, having laid his violin aside; but, after his "first sleep," in thinking over the work of the evening, he would come to the conclusion that if he might only rise and attempt the piece *then*, he would be able to execute the more intricate movements to his satisfaction. Leaving his bed, he would be seen in his shirt through the unscreened window, flourishing his bow at an hour when ordinary mortals were laid unconscious in the arms of Morpheus. In this unwonted attire, and at that untimely hour, our informant states that he has seen the enthusiastic musician thus scraping music at the dead of night. Mr. Hirst died July 27th, 1865, aged 86 years, leaving three sons, all eminent members of the musical profession.

A Musical Enthusiast.

The musicians of Morley are not of modern growth; they are a venerable race, and can count their congeners back for many generations. Thirty years ago they were interpreting the glorious choruses of Handel and Haydn, and the creations of these mighty masters in

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the empire of harmony were given with great regularity at the annual performances of the "Messiah" and the "Creation," when the principal parts were taken by Mrs. Sunderland, the Yorkshire Queen of Song; Tom Hinchcliffe, one of the finest bass singers Yorkshire ever produced, and whose singing of the difficult song, "Why do the nations," always brought down the house; and Bywater, the eminent violinist, who led a band and chorus not to be surpassed in any of the villages in the county. Jos. Sykes, W. Baines, and many other local musicians, rendered good service on these occasions, and gave ample evidence of the devotion with which music was cultivated in the village. "From information received," we learn that a century ago our local musicians were in the habit of meeting in each others' houses by turns, and in the neighbouring villages in like manner, to practise together the compositions, sacred and secular, which our country can boast in such great abundance. Some of these enthusiasts were in the habit of composing tunes, many of which bear the stamp of ability much above mediocrity, and would not suffer by comparison if they were more generally known and sung at the present day. We have before us a collection in manuscript of psalm tunes, many of which were composed by natives of the village; and, were the productions of the Hirst family, Crowther's, and other writers collected, they would make a goodly volume. We cannot omit mention of the excellent glee-singing by our local vocalists, and which, unfortunately, we seldom hear now; or, if heard, it lacks the feeling and natural taste which was put into it thirty years ago.

St. Swithin's day (July 15). Connected with this day were to be found villagers who had great faith in the ancient quatrain :—

St. Swithin's Day, if thou dost rain,
For forty days it will remain;
St. Swithin's Day, if thou be fair,
For forty days 'twill rain na mair.

Gunpowder Plot Day (Nov. 5). The observance of this day was kept up with great spirit fifty years ago, but several of the old features of the observance are now lacking. In earlier times the boys of the village considered this as a great holiday, and for weeks previous made extensive preparations for its due celebration. These consisted of visits to wayside hedges, farm yards, and outdoor coal stacks, from whence more contributions were levied than the owners were willing to part with or than the law allowed. The attention of the authorities was called to the matter, and in the Town's Book we find the following entry relating thereto :—

Resolved, on Nov. 6th, 1788, by a Public Town's Meeting, on account of many depredations committed upon the property of the people of Morley, that on the Fifth of November of every succeeding year the Constable shall charge a sufficient number of men, and make a public search throughout the town by virtue of his warrant, and put out or extinguish all the bonfires in the township, at the hour of eleven at night.—Signed, SAML. WEBSTER, JOHN WEBSTER, ROBERT DIXON, and others.

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In addition to large bonfires, there was a considerable amount of fireworks, fifty-sixes, and small cannon; and "parkin" to finish up with.

Amongst other curious customs common in Morley in the olden time, was that example of lynch-law, unpractised at the present time, known as "Riding the Stang." We can remember this custom being followed on any occasion of wife-beating, or more flagrant offence. If it was known that a man had been faithless to his wife, or that he ill-used her, his neighbours assembled in the evening, and, carrying with them a "stang," or pole, upon which was fixed an effigy of the offending husband, they perambulated the streets of the village, and returned to

Riding the Stang.

the house of the defaulter, and there vented their indignation by hisses and groaning; after which they burnt his effigy before the door of his house.

Another custom was known as "pack-sheeting," practised when two persons had been united in wedlock; if either party had had other sweethearts, the unsuccessful were taken by their companions, and tossed into a woolpack sheet, with a few hearty knocks on the ground —purposely inflicted—until the patient consented to pay a fine, to be spent for the general good. The imposition was known as "socket money," and the custom of levying it was also practised upon any person who came a-wooing from any of the neighbouring villages to Morley.

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A custom, of which we have not seen any illustration, is thus referred to by a correspondent in the *Leeds Mercury*:—

When speaking of those tyrranous home-rulers, commonly called termagant wives, we must make honourable mention of a notable institution recently existing in the enterprising village of Morley. It bore the distinguished title of the Henpecked Club, and was established for the promotion of domestic peace by means, not of a stang, but of a stick—a henpeck stick, as it was termed. The members of the institution did not, however, try to effect their laudable purpose by applying this stick to the back of any offending party; though stout and strong, and therefore a good representative of the club, it was no Walworth mace, no war-hatchet, but rather a pipe of peace; being simply deposited, with all due formality and solemnity, in the house where the wife most obviously and pre-eminently wore the breeches and ruled the roast. There usually it was allowed to remain very quietly till more urgently needed at some other domicile, to which it was then transferred; the ruler of each household to which it was adjudged apparently regarding it as her honourable insignia and rightful staff of authority.

Amongst our villagers fifty years ago there were many peculiar customs, bound up with every stage of their life. Even at birth their characters and fortunes were ofttimes marked out for them by the superstitious opinions of their parents or neighbours. Not only the day but the hour of birth was considered important, and references were freely made to the *Universal Fortune Teller*, a work which had a large circulation amongst the poorer class of the villagers. Marriage and death had likewise their customs, which, in the case of the latter, had a simplicity about them strangely in contrast to the pomp and show of to-day. Hearses and mourning-coaches were seldom used, even by the well-to-do villagers, unless their dead had to be carried to some other part of the county. It was the custom to serve those who were "bidden" in the house, or in a neighbour's if there was not room enough, as very often happened. Wine was handed round, and a large sponge-cake given to each in a sealed-packet, having printed on the outside an appropriate verse or two. In most cases the body was borne to the grave by those amongst whom the deceased had lived and died. In nearly every instance the corpse was brought out of the house, and the coffin having been placed on two chairs, the sorrowing friends gathered around, and a person gave out a hymn suitable for the occasion, which was sung through; then the coffin was lifted by the bearers, and, singing a line at a time, the mournful procession went slowly through the streets to the graveyard. Very often the hymn sung would be one that had been a favourite of the deceased's, and had been selected for the occasion. At one time, "arvills," or funeral meals, were held, the cost of these being defrayed by the friends of the deceased. It is yet customary for the relatives who attend a funeral to return to the house and partake of a substantial tea.

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CHAPTER VIII.

BRUNTCLIFFE—MISSION CHURCH—SCHOLECROFT—ANCIENT CORN MILL—PARR'S MILL—DISCOVERY OF MUNGO—LADY ANNE'S WELL—HOWLEY HALL—NEVISON THE HIGHWAYMAN AT HOWLEY—THE STONE TRADE IN MORLEY—CROSS HALL—MRS. FLETCHER'S MEMORIAL CHAPEL—CROSS HALL BOARD SCHOOL—EDUCATION IN MORLEY—DAMES' SCHOOLS—BENEFIT SOCIETIES—STUMP CROSS.

RETURNING to our ramble after a long digression, and walking a few yards beyond the straw-thatched cottages which arrested our steps, we find ourselves to be in the "Street," and have our choice of three roads; but whilst we have no intention to follow the highway to Birstal, past Holden Clough, we cannot omit mention of a walk to be met with here which we dare vouch is not known to nine-tenths of our townspeople. Fifty years ago there was no more lovely vale in this neighbourhood than that which extended from Holden Clough to Howley Beck, past the umbrageous woods of Birkby Brow, Dixon's Wood, and several other coppices, then untouched by the axe of the woodman. In summer days the primrose yet blooms abundantly, and the greensward is of the richest, but the pleasant interlacing foot-paths are now comparatively deserted, and the finely foliaged forest trees no longer give their welcome shade to the pleasure-seeker, for our tastes are becoming vitiated, and the charms of nature are supplanted by the attractions of cheap trips to the busy haunts of men.

Sauntering along the "Street" in the direction of Stump Cross, we have on our left the residences of the Bilbroughs, the Crowthers, and the Mitchells, whose ancestors have nestled here for more generations

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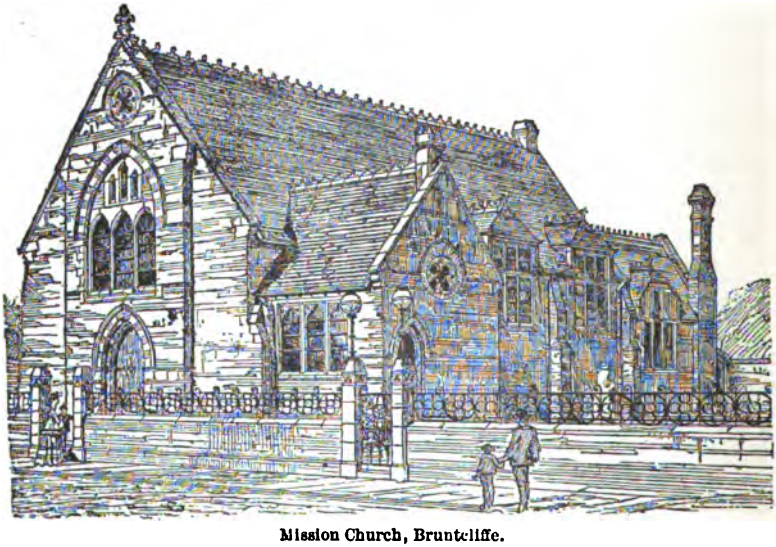
than we dare guess at. Near to "Ben Mitchell's" is the humble cottage of "owd Billy Page" (the testy deputy of the Vicar of Batley), whose demands for Easter dues on behalf of his reverend employer were ofttimes made the scenes of angry contention and strife, and numberless were the occasions on which the rigid Dissenters in the township resisted what they considered to be a most unjust and obnoxious impost. "Billy," however, proved a faithful servant, and where fair means did not prove effectual he brought in the strong hand of the law, and seized the goods and chattels of the descendants of the old Puritans. In this way a demand, which seldom exceeded in the first instance a few pence, was increased to a matter of pounds, and, worse than all, bitterness and strife were propagated to an inordinate degree.



Mission Church, Bruntcliffe.

On the other side of the road is a dwelling-house occupied thirty years ago as a Sunday school in connection with Rehoboth Chapel. This was but one of many efforts in the past to give religious instruction to the inhabitants of Bruntcliffe. Samuel Mitchell, Abraham Tetley, and others, laboured assiduously to establish a Sunday school, but the soil proved barren, and the results were of a disheartening character. Ultimately the population increased to a great extent, and it was felt that another effort must be made; and in January, 1873, some members of the New Connexion body of Christians started a service in an upper room, and in March of the same year a society was formed with two members. An iron room was erected by Messrs. John Haigh and Sons, colliery owners, and opened as a Sabbath

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school and preaching room on the 9th of August; class-rooms were subsequently added; but in 1876, a large schoolroom was erected, and the iron building converted into a Working Men's Institute. The new building is of brick, with stone dressings; it has accommodation for 350 persons, and cost about £1,500. In 1883 the interest in the services of the Wesleyan body had so far diminished that it was determined to discontinue the work, and dispose of the building by auction. Ultimately, however, it was let to the Rev. H. Jackson, M.A., the vicar of St. Peter's, and was opened as a Church Mission-room on the 7th of October, 1883, when the sermon was preached by the Rev. T. Whitby, M.A., vicar of Dewsbury. A service is held every Sunday afternoon, and lecture with hymns and prayers every Wednesday evening.

A little beyond the Mission Room was the pleasant home of John Dixon, who carried on an extensive business as a woolstapler in Leeds. The house was afterwards the residence of the late Mr. John Scott Perkin, whose dry humour, refreshing sallies of wit, and ardent love of the principles and practice of Masonry, made him a pleasant and agreeable companion.

The modern substantial erection on our left hand, as we proceed along the "Street," is Lewisham Villa, the residence of John A. Haigh, Esq.; whilst to our right is the farmstead, occupied for many years by Thomas Bywater, known to all the country round, fifty years ago, as "Tommy Watter." He was a Tory, and a farmer of the old school, conservative of everything that was calculated to keep down the rates, and a constant attender and debater at the towns' meetings for the election of public officers, passing the accounts, etc. "Tommy" was a sharp critic, and a great economist, and kept a smart look-out for "jobs," or abuses, of any description, and if anything was found to be wrong in the town's accounts, he was accustomed to overhaul the local authorities, and lay bare all their faults and shortcomings. In front of the farmstead stands Thornfield House, the residence of William Jackson, Esq. This building is a good specimen of the class of residences which spring up as a result of commercial prosperity. It is a modern erection, and, with its beautiful entrance porch, clustered chimneys, bay windows, and commanding situation, is a picturesque object in the landscape. The style of architecture is an adaptation of Gothic outline with modernised details.

Passing along in the rear of Thornfield, we will walk across the fields, including the "20 acre lot," to Morley Spring and Sharp's farm, now occupied by Mr. John Dixon, a faithful representative of the Tory farmers of the past. The walk, though not so pleasant by far as formerly, has yet many interesting features; but to us its greatest charm is the recollections it revives of scores of happy days spent in these woods and fields forty years ago. We were then supposed to be learning the rules of syntax, the problems of Euclid, and the art of penmanship, at the Free Grammar School at Batley; but (we must confess

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it) the dry routine of school in the summer months to the dozen youths who started every morning for their three miles' walk to Batley from Morley, was not so attractive as the fields and woods, clothed in all their summer's beauty. The youths carried their dinner with them, and it usually consisted of cold meat and pasty; but so bracing was the air, and so keen were their appetites, that both meat and pasty not seldom got finished long before the hour for the mid-day meal, and we had to "box Harry" for the rest of the day, except on those days when

Thornfield House. *(See previous page.)*

we went to school, and could indulge in "parkin" and milk at the inn near to the church and school. On days when we played truant, and these were not a few, we fared but indifferently, and yet the time never hung heavy on our hands. Now and again the truants, after a long spell of absenteeism, were troubled with vivid remembrances of manifold past transgressions, and good resolutions to amend their ways but, alas for our poor human boyish nature, these were all too soon forgotten.

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For many weeks together, the thick summer foliage in Sharp's Spring, adjoining Morley Spring, was converted into a temporary home by forming it into a shady and pleasant summer house, where we could take our meals, and retire for protection from the heat of the cloudless midsummer forenoon. Here we were shut out from the busy world, and could see nothing of the villages or towns

Where stoop the sons of care,
O'er plains of mischief, till their souls turn grey ;

but, on the contrary, we were in the midst of green hills and vales, sequestered cloughs and clefts, and shady corners, whilst at our feet a little meandering stream, nearly covered with over-lapping verdure,

Sharp's Spring, A.D. 1846.

made pleasant music on its way to Howley Beck. Whichever way we cast our eyes, it was only to see "the splendour of the field and the glory of the flower," for the clustering primroses were there, the celandine, wild violet, buttercup, and the slender-stemmed white lilies, graceful and chaste. There were also "the blue-bells with their azure blue," and the tall, gaudy fox-glove; whilst for music, the throstle sang loud and clear, and the lark "made the air tremble between heaven and the green meadows with his thrilling lyric." Where the stream left the wood and entered the pasture, it was our wont to dam it up to make a bathing place; and the waters of the clear pellucid brook were most refreshing, whilst a run in the field, if not cut short by the appearance of old Sharp, was ample substitute for a towel. Twice or

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thrice in the summer time we had the company of gipsies, who pitched their tents on the vacant ground in front of the "Needless Inn," and many were the happy hours we spent in the society of this wandering tribe. The camp was all alive during the day, and many were the savoury-looking dishes concocted over the faggot fire in the open air; and certainly we seldom saw any appearance of want amongst the tribe so far as the victualling department was concerned.

Leaving Howley Beck on the right, we wander along the side of the stream until we reach Parr's Mill, where Old Betty of that ilk was wont to manufacture listing for the clothiers of Morley and Batley fifty years ago, and, by aid of the water-wheel, was enabled to compete most successfully with the hand-spun listing makers at Morley. The old mill was a picturesque object in the landscape, and we have every reason for supposing that on this spot stood the ancient corn mill belonging to the Saviles of Howley, mentioned in the following lease:—

The said Susan Brook and William Askwith shall and will do suit and service to the Court Baron of the said Lord Marquess (Halifax) to be holden for his Manor of Morley, when and so often as the said Court shall be summoned to be there held and kept. And also, they shall and will do suit to the mills of the said Lord Marquess, situate in Howley Park, by grinding all such corn, grain, and malt, as they the said Susan Brook and William Askwith shall from time to time use and expend in or about the said leased premises, or turn into oatmeal shilling, and shall and will pay for the grinding thereof all such toll and mulcture as is usually paid by others the tenants and suitors to the said mills.

These mills for grinding corn became common about the close of the Saxon period. They invariably belonged to the lords of the manors, and the tenants were permitted to grind only at these mills. Almost every township in England possessed one of these mills, worked by a water wheel, which was a great step in advance, seeing that previously to their introduction each family ground its own flour in hand-mills. The people being poor had to rely upon wealthy persons erecting the water-driven mills, and the whole district took their produce to grind there, subject to the reservation of such a proportion as was agreed upon in return for the labour. In very poor districts, where no one was found able to build the mills, the King was asked to supply the want, which he invariably did on condition that the inhabitants would bind themselves and their heirs for ever to grind at such mills on such terms as were arranged.

Parr's Mill at Howley will ever be remembered in connection with the Union trade of Morley, for it was within its walls that "mungo" was first manufactured. This useful article, we may explain for the benefit of those who are not "Yorkshire," is a compound of tailors' cloth clippings, old clothes, rags, etc., which, having once served not only nature's purpose but that of clothing humanity as well, are carefully gathered, sorted, broken up by the rag machine, transformed into raw material afresh, spun, woven, dyed, and finished, and presented again for the purpose of being made into garments but little inferior to their original state in either quality or appearance. The discovery

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of "mungo" was made by George Parr, of Howley Mills. On seeing some old clothes being torn up by rag machines for the purpose of being used as flocks, the idea occurred to him that the material was capable of being used for more important purposes. He determined to purchase a quantity and have it made into cloth. Having bought his material, he persuaded Mr. John Watson, manufacturer, of Hungerhill, Morley, to try its properties, and the trial proved the possibility of its being ultimately utilised. The cloth was, however, spoiled by the presence of cotton, from the seams of the garments, but this was remedied by the employment of women to sort and seam the rags previous to their being ground. The experiment was renewed, and with perfect success. This occurred about the year 1834, and it is noteworthy that the article derives its name from two vernacular words, which, translated into English, mean "must go." It originated from a remark made by Samuel Parr, brother of the discoverer, who, on being unable to persuade a manufacturer to buy some of the material, wrapped up his samples with the remark that "it *mun go*," meaning that it must go.

From Howley Mill to Lady Anne's Well, in Soothill Wood, is but a short walk, and we arrive at the scene of the legend, that here "the Lady Anne, of Howley, whilst having a morning bath in the stream, was worried by a lion or a wolf." The "Lady Anne" referred to was Lady Anna Villiers, who in her widowhood was married to Savile, Earl of Sussex, resident at Howley Hall, where she was known to have been living in 1663. What gave rise to the superstition is not known, though the well is said to have been a favourite resort of hers. One writer says that the probabilities are that the lustre of her family name and splendid acquirements did not outshine her charitable deeds; and the precincts of the well, which was at a distance from the Hall, and in a declivity, being a favourite haunt of hers, it was thus named afterwards by her dependents, to whom her memory was sacred. It is very possible, too, that it may have been, as has been said, "a place of annual resort for ages before." To this well annually, on Palm Sunday, the surrounding villagers have for ages been wont to resort, to drink its waters on account of their supposed preternatural efficacy; for at six o'clock on that morning it was believed that they assumed different colours. By SCATCHERD it is thought that the well was near to a chapel, for in very early times in the vicinity of Howley Hall there were two religious edifices—the Kirk of Batley, and the Chapel or Field-Kirk at Howley. This latter was a mere Oratory or Chapel of Ease, so-called, not from its situation in the country, but from its lying unenclosed, and open to the adjoining fields. It had no right or place of sepulchre, and no bell could be rung at such a chapel.

From Lady Anne's Well we climb the hill which brings us to the ruins of the once famous Howley Hall, the grounds of which at the present day are the constant resort of thousands of pleasure-seekers, who go there for a day's relaxation and enjoyment, and for the benefit of the pure and invigorating air which is to be obtained. During the

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summer months the hill top is the scene of animated life of the most active and boisterous character. Picnic parties, day and Sunday school gatherings, athletic festivals, band contests, public meetings, and other assemblages, keep up a constant round of festivities. This feature of the ruins at Howley has been well versified by our Yorkshire poet, BEN PRESTON:—

Hail, Howley Hall! dear rural ruin, hail!
Hail! mouldering walls which overlook the vale;
Where first the animating cuckoo sings,
And where the virgin primrose soonest springs;
Where happy hearts enjoy delightful hours,
Among the woods, or sit among the flowers.
With mirth or music sweet the moments pass,
While summer parties pic-nic on the grass;
The jocund jest and joyous laugh are here,
And all these charming scenes are very dear
To every heart that seeks to banish care
By coming here for pleasure—and fresh air.

"In this Township" (*i.e.*, Morley), says Dr. WHITAKER, "is Howley (the Field on the Hill), which, for several generations, was the magnificent seat of an illegitimate branch of the Saviles, though, by address, and by Court favour, they outstript the heads of the family, for a time, in honour. It was built upon a fine commanding situation, by Sir John Savile, afterwards Baron of Pontefract, and finished in the year 1590, but received considerable additions from his son, the first Earl of Sussex of that time." CAMDEN, who saw the house when new, calls it "Œdes elegantissimus." Of the appearance of the Hall in 1643, we have the following account:—On the West side of the Hall was a fine bowling-green; on the North, and, probably, North East, was the parlour garden. On the Woodchurch side there was a cherry orchard, and many of the trees were there a century ago. The kitchen garden —strange to tell!—was on the South; and still more singular it is that the kitchens even were on this most pleasant side of the mansion. The only idea of what the Hall was like, is to be got from engravings presented by the late Earl of Cardigan to a few of his tenants, and taken, it is said, from an ancient painting in the family collection. From this view, it appears to have been a fine ancient halled house, constructed with strict regard to proportion and regularity, with a projecting centre on the south side, ornamented with columns, capitals, and mouldings. The whole seems crowned with battlements, and the cupolas, surmounted by weathercocks, rise among the chimneys with Eastern grandeur. The Hall was sixty yards square, with an interior court and two gateways. One cannot indeed behold even this poor sketch, and the beautiful wrought stone now dispersed through Morley, Birstal, Batley, and all the neighbouring hamlets, without a feeling of melancholy, mingled with sincere regret, at the destruction of an object most interesting to posterity, from a large association of ideas.

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Sir John Savile, who built Howley Hall, was the first Alderman or Mayor of the Borough of Leeds, which was incorporated by Charles I., in 1626. In all probability he came into Yorkshire, when in his 35th year, and took possession of Howley Hall on its completion. Sir John was keeper of the rolls for the West Riding; high steward of Pontefract, Wakefield, and Bradford; six times M.P. for the county. He was a Trustee for the Batley Free School, as well as a Governor of the Wakefield Grammar School. It is reputed that the celebrated Rubens visited Lord Saville at Howley Hall, and painted for him a view of Pontefract; also, that Archbishop Usher was staying at Howley, when he assumed the disguise of a Jesuit, in order to try the controversial talents of Robert Cooke, the learned Vicar of Leeds.

Howley Hall, A.D. 1600.

Howley Hall had a flat top, something like the Tower of York Minster, and was covered with lead. The following facts will give additional credibility to this statement, and may not be without interest. A person named Johnny Cowling (great grandfather of the brothers Cowling, of Batley), who lived and died at Batley, and was skilful in the diseases which dogs are subject to, especially Hydrophobia, had the management of the dogs at Howley Hall. It being only about 70 years since he died, there were persons living in Batley a few years ago who knew him, and could bear testimony to the fact that he had played at football on the top of the Hall. From the date of his death, and from the fact that he was close upon 100 years of age when he died, it is clear that the Hall was blown down when he was about 30 years of age. From all the accounts we can gather, it seems evident that the privilege of going on to the top of the Hall was granted to many;

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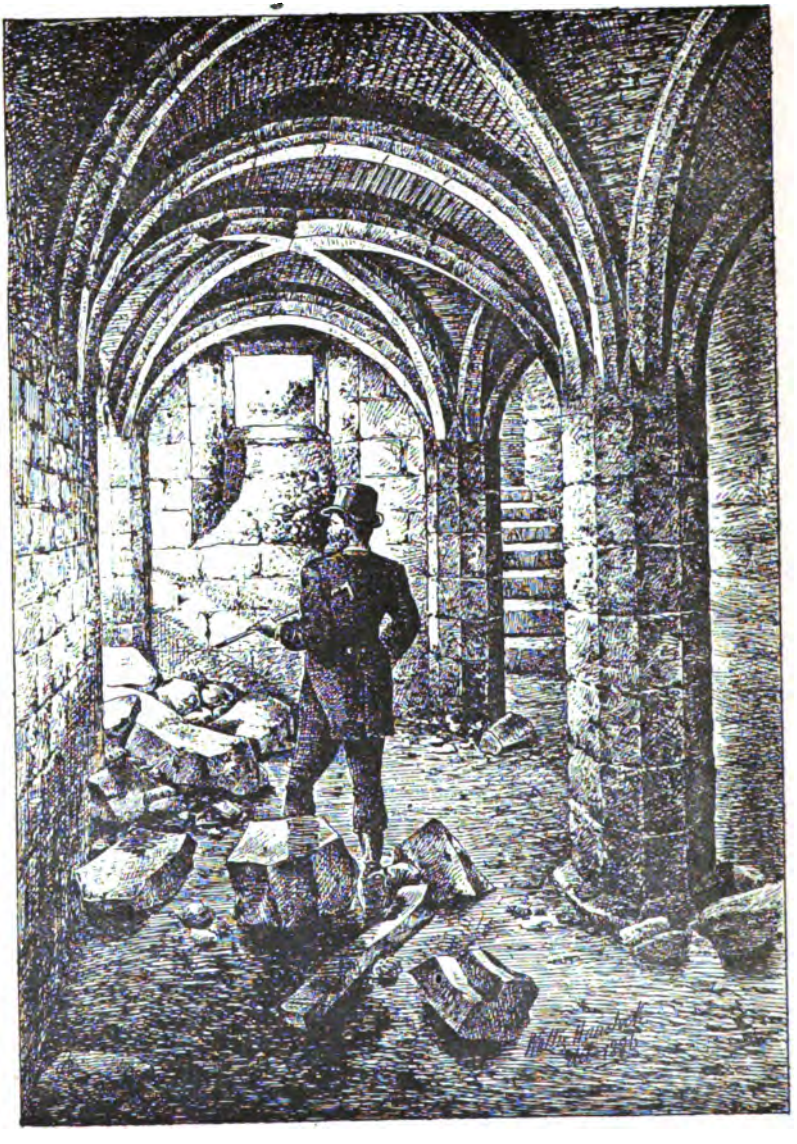

Cellar at Howley.

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and a privilege it would be to stand on such a noble structure, and scan so vast an extent of country. Among the persons favoured to visit the Hall were the following women from Batley—Susan Watson, Martha Standidge, Dinah Preston, and J. Grimshaw. Of the first, Susan Watson, it is stated that she earned her living by plaiting straw and making the same into bonnets, called Slouches; and that she so enjoyed the roof of this building that she frequently spent the whole of the day on it. Her work she took with her, and as she plaited the straw it descended outside the building till the ground was reached, the which she considered a day's work, and rolling up her straw she trudged home to Batley to rest.

It would be a praiseworthy act if the present owners of the ruins would give orders for the rubbish to be cleared out of the cellars, and a thorough investigation made of their extent, and thus ascertain the truth or otherwise of the story that "a subterranean passage in the cellars extends to Leeds, and in one portion of this is an immense chest of gold, guarded by a 'clocking hen.'" The cellars are in a state of good preservation, as will be seen from the sketch of one of them, which we give.

In connection with the ruins, etc., at Howley, we are enabled to present our readers with some interesting sketches (taken on the spot), which have not been published hitherto.

The fireplace, as shewn in the sketch, can be seen in the largest portion of the ruins left standing, on the first floor level. It is the only specimen of anything which can be called ornamental to be found in the few fragments of the Hall which are left to us. A tradition still lingers in the neighbourhood of the hall, to the effect that the mortar with which it was built was mixed with strong ale, which is said to account for the great strength of the walls. It is likely that there is some truth in this tradition, for Mr. W. ANDREWS tells us that malt liquor in the days of yore was believed to add to the durability of mortar, and items bearing on this matter occur in parish accounts.

The following entries are extracted from the parish books of Ecclesfield, South Yorkshire:—

1619. Itm. 7 metts [*i.e.* bushels] of lyme for poynting some places in the church wall, and on the leades ij*s.* iiij*d.*
Itm. For 11 gallands of strong liquor for the blending of the lyme iij*s.* viij*d.*

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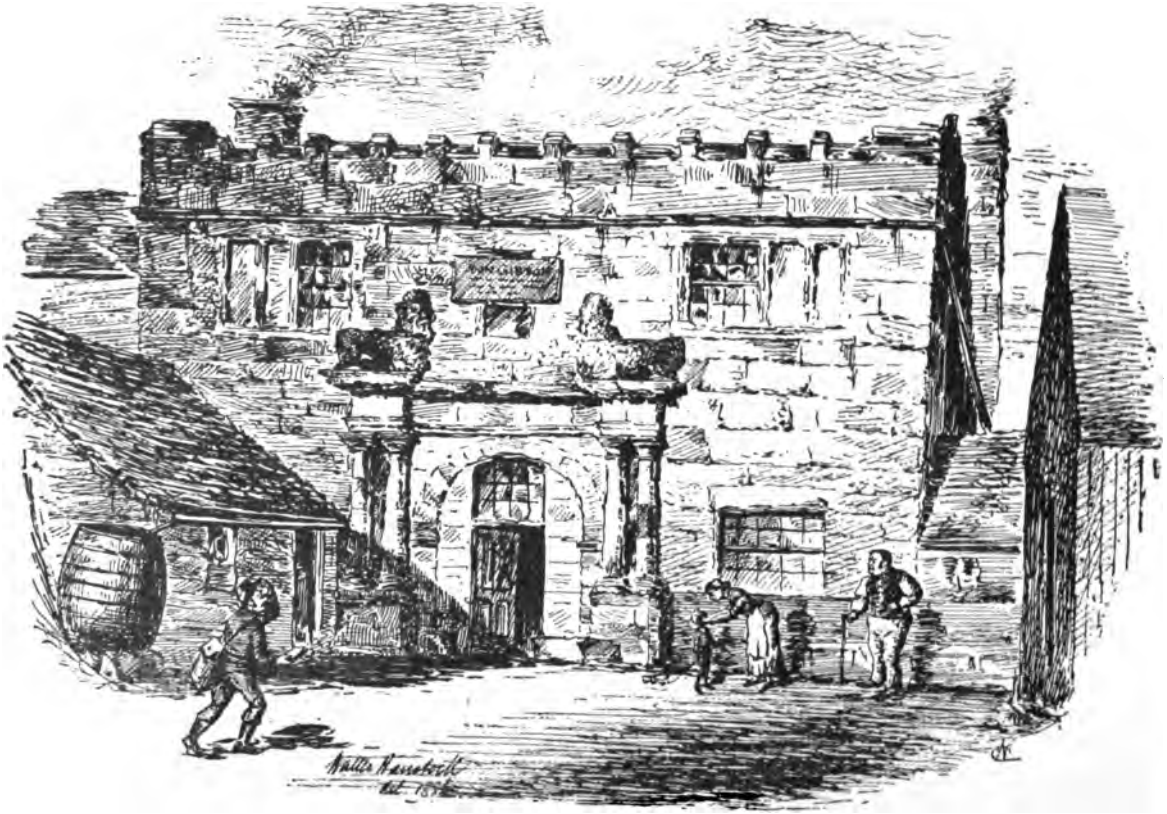

Former Entrance to Court-yard, Howley.

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Two years later we find mention of "strong liquor" for pointing, and ale for drinking:—

1621.	For a secke of malt for pointing steeple	viij*s.*
	To Boy wyfe for Brewing itt	vj*d.*
	For xvij gallons of strong Lycker	vij*s.* iv*d.*
	For sixe gallons of ale wch. we besttowed of the workmen whilst they was pointing steeple	ij*s.*
	For egges for pointing church	ij*s.*

Many of the old parish accounts contain items similar to the foregoing.

Near to the ruins, is a building now used as a dwelling-house, and for the supply of refreshments to visitors. This was formerly the ancient gateway to the court-yard of the Hall, and above the entrance will be found what remains of two lions, and to these guardians a legend still clings, to the effect, that "they always come down from their position over the doorway, to dinner, on hearing the clock strike twelve." On the opposite side of the building, two lions placed in a similar position guard the former entrance to the court-yard from the north, but the arch has been removed and a chimney built where formerly the entrance gates would be hung.

The ancient mansion of the Mirfields, situate about two hundred yards to the north-west of Howley Hall, was in existence prior to the erection of the latter, and was no doubt abandoned for the bolder and more commanding situation. The Mirfield mansion, which is yet in existence, became the residence of the chief bailiff, and will be best remembered as having been, fifty years ago, in the occupation of Mr. John Whitaker, who took a prominent part in Morley township affairs.

Once we were privileged to enter the kitchen of this farm-house, and found it a comfortable-looking place, for there were great hams and flitches of bacon suspended from hooks in the ceiling; the bread creel was stored with dozens of crisp oat-cakes; while in one corner hung strings of onions, and behind the door stood the old "meal-kist," evidently a relic handed down from father to son, for many generations. No signs of starvation or bad times, but, on the contrary, the place looked the very picture of comfort and good living. The quaint old "long settle" was a curiosity in itself, and, if it could have found a voice, it would have been able to tell many queer tales and stories, to which it had been accessory. Then there was the "delf case," with its highly polished pewter dishes, and their visions of "fat doings" in the olden time; but they had now nothing better to do than dose away the time with the old tea cups and wassail cup, which were in close proximity.

We have pleasure in presenting our readers with an illustration of the panelling of one of the rooms in this ancient homestead. And ancient it may well be called, for one part, which is supposed to have been the Chapel, "exhibits some appearances of antiquity," says Dr. WHITAKER, "greater than I have ever observed in a domestic building, and probably not later than A.D. 1200." The panelling

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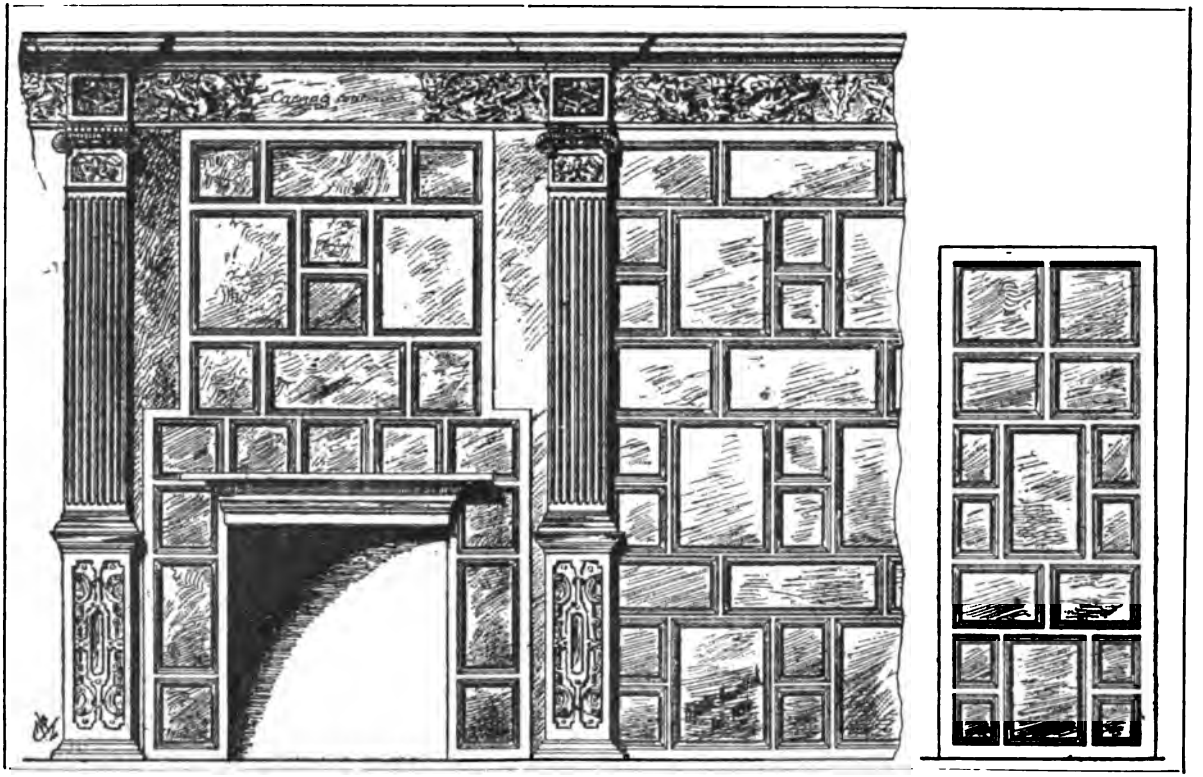

Panelling in Bailiff's House, Howley.

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above the mantel-piece, shewn in the engraving, is carried throughout the room from floor to ceiling, and is English oak, as is also the carved frieze which surmounts the panelling. A door, in the same room, with the unusual number of sixteen panels, is shewn in the sketch. It is more than probable that the whole of this wainscotting at one time adorned the walls at Howley Hall, and was only removed to the bailiff's house when the Hall was abandoned.

Much greater interest is felt in the present day in the ancient mansion of the Mirfields than in the ruins which recall but feebly the grandeur of the splendid home of the Saviles. SCATCHERD says that "the seat of the Mirfields consisted of a large square court, well defined by the site of the outbuildings in the present farm-yard, where we still see the entrance to the Chapel and part of an open gallery, once extending through a great part of the square. Behind this have been unquestionably the bedrooms. But to form a more correct notion, the reader must imagine the roof of what now looks like a porch taken off, and the wall run up two storeys high above the round arch of the doorway; for the Whitleys, whose family for some generations lived at the farm house, informed me that they could recollect the pulling down this part of the building, and putting on of the present roof. From them I know that there was a chamber and belfry, as it was called, above the Chapel, now so like a porch, and that the way thereto from it was through a doorway on the right side and up a winding staircase, the traces of all which are distinctly visible. Mr. King says, with reference to his plan of Haddon Hall, 'K and L are what I call the Lady's apartments, from whence is a steep staircase *near the arch leading to the Lady's Chapel.*' Now I think with these hints, an attention to Mr. King's plan, and a minute examination of what is perceptible, the curious visitor may easily discover the Chapel, the entrance thereto from the court, the lady's apartments, and the entrance to the Chapel therefrom.

"There is one thing very curious and striking upon entering the porch-like structure, which is a large arch directly facing you, and more like a window than a doorway. This, however, it certainly has been, but the masonry being far from strong, and the mansion easily entered by this way, the outshot or projection with its superincumbent storeys may have been an addition for better security. Two things rather incline me to this opinion. One is, that the architecture seems not so ancient as the rest of the building. And the other is a manifest contrivance to protect the doorway by spears. I am quite surprised how any person having the eye of an antiquary could overlook so palpable a design as this. Dr. WHITAKER has favoured the public with an engraving of this entrance, in which the very holes for the pike or spear are shown, and yet he makes no mention of them, or indeed of some other curiosities which I shall notice. But whoever will examine the slanting direction of these holes, will at once discover the reason for it.

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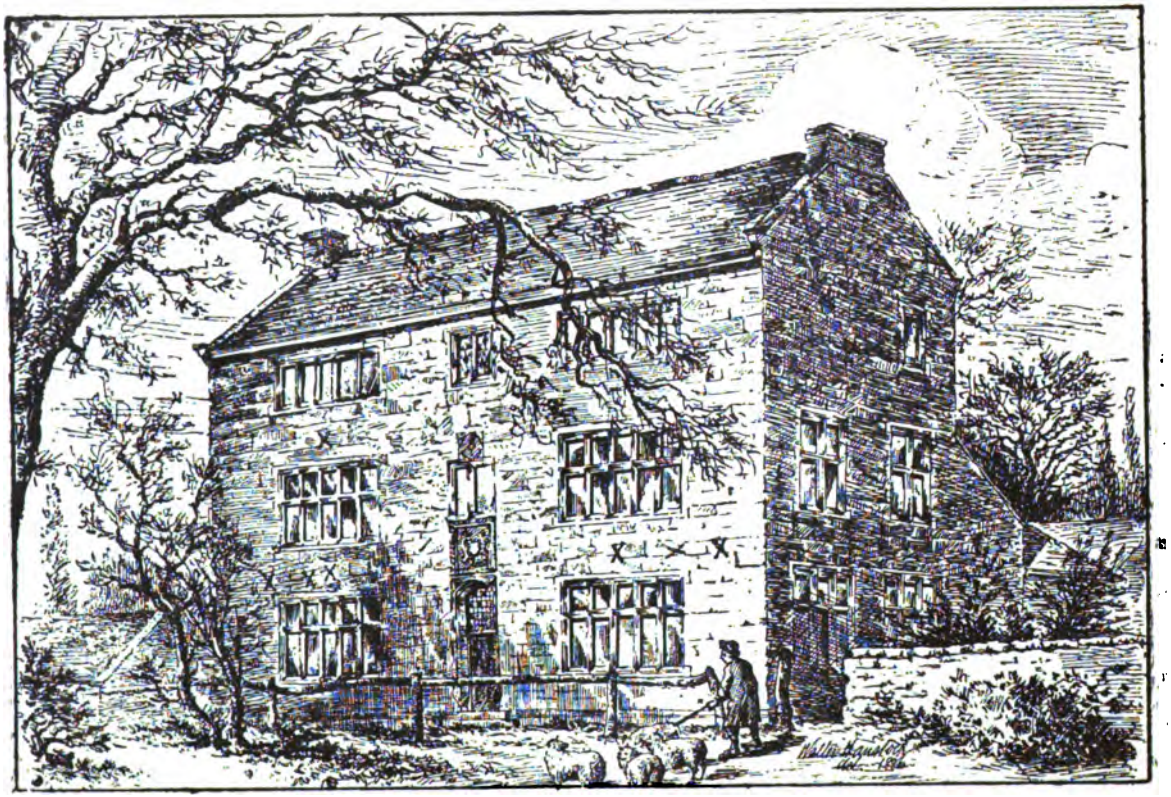

The Bailiff's House, Howley.

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"As to the parts where we perceive the Saxon zigzag, or early Norman arch, this I take to be the most ancient part of what remains of the house. A small portion of the ancient lobby or gallery is still visible; and just as the offices and small rooms to which there are various staircases from the court are described by Mr. King, even so we have a specimen in the buildings at Howley."

The accompanying sketch represents a gable in the stables, situate in what was formerly the court-yard of the Mirfield mansion. A stone pilaster with sunk ornaments is attached to the building, and there are marks on the corresponding portion of the front of a similar pilaster having been attached. This may have been, at one time, the entrance to the court-yard, or, what is more likely, the entrance to the Chapel referred to by SCATCHERD.

Our illustration of the ancient home of the Mirfields, since known as the "Bailiff's house," was sketched some eight years ago. Since that time the roof has been taken off, and the building lowered one storey. In front of the house, above the entrance, is a coat of arms, in lead or some other metal. The arms are almost effaced by the ravages of time, but it is probable that they belong to the Saviles, whose motto they bear. For further particulars respecting Howley and the Saviles, we must refer our readers to SCATCHERD'S

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History of Morley, SMITH'S *Old Yorkshire*, vol. i, p. 1., SMITH'S *History of Morley*, CARTWRIGHT'S *Chapters of Yorkshire History*, and *Papers relating to the Delinquency of Lord Savile*, 1642-1646.

About one hundred yards from the farm-house at Howley, on the west side, and near the footpath to Morley, is buried a stone which was on the surface of the ground twenty years ago, and which bears the inscription in sunken letters:—

It was cut and engraved by John Jackson, the schoolmaster of Lee Fair, commonly called "Old Trash." SCATCHERD says:—"Connected with this stone there is one remarkable circumstance, which causes me to doubt whether the stone has not got misplaced, although there is no tradition of its ever having laid elsewhere. There is a lane leading to Batley, exactly between what was the house of Fletcher of Cross Hall and Howley Hall, which is called 'Scotchman Lane,' from the circumstance of a Scotsman having been there murdered. This is so notorious that thousands of people have, for generations, been fearful of travelling it after dark, on account of the spirit of the murdered man being supposed to walk there. Whether or not the killing of Fletcher by Nevison has given to the lane its name, must be left to conjecture—certainly, the name Fletcher sounds Scottish."

As we return to the village by way of this lane, we are struck by the many evidences on either side of us that, amongst the trades that specially distinguish Morley, that of quarrying stone occupies a very prominent position. Rich in coal, the township contains also many very valuable and extensive beds of stone. Amongst others, are quarries which are being worked by Messrs. Pawson's, Ackroyd and Sons, W. Denton, John Haigh, T. Clough, and the Howley Park Co-operative Society. The Morley quarries were first opened about the beginning of the eighteenth century, and for a long time were carried on by Earl Dartmouth, lord of the manor. The stone is handsome in appearance, but rather perishable, and is in great demand for sills, door-heads, steps and landings, and all kinds of inside work. It is also commonly used as a building stone. At some of the largest quarries, the stone is now loaded into the railway trucks, whereas formerly the getting of the stone and loading were done in a much more primitive fashion, being lifted from the quarries by the aid of a windlass, and subsequently by the gin, and blocks of considerable size were drawn to the surface by a horse. Now, the steam engine is universally employed, and blocks of twelve tons' weight are lifted from the bottom of the quarries, some of which are more than sixty feet in depth. The blocks, after being squared (scappled), are sawn into slabs of various thicknesses by steam machinery. The quarries find work for upwards of five hundred men and boys, who may be divided into five classes, namely, barers, getters, scapplers, masons, and sawyers. In Albert

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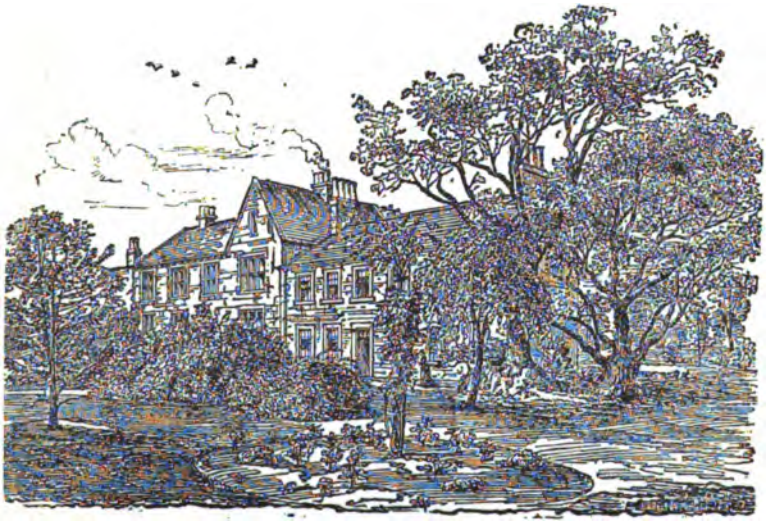
Road is an old town's quarry, from which, for many years, was obtained stone, which, after being burnt, was used in the repair of the roads. At Bruntcliffe is an old disused town's quarry, which formerly supplied flags which did duty as footpaths for the villagers. Hembrigg quarries, in High Street, were opened in the early part of last century, and for a long time supplied the stone wherewith the better class dwellings in Morley were built.

At the top of Scotchman Lane stands the "Half-Way House," and directly opposite to this hostelry is Cross Hall, noticeable as having been at one time the residence of Miss Bosanquet, afterwards Mrs. Fletcher, whose maiden name became a household word in the homes of the



Cross Hall.

Yorkshire people hereabouts. An ancient resident in Morley gives the following account of this lady:—

I knew Miss Bosanquet varry weel when I wer a lad. I've heerd mi faythur tell at shoo com thro' London, where shoo hed a brother at wer a Parliament man; and as luck wod hev it, shoo were convarted under owd Wesley, and then shoo com dahn thro' London an belt Cross Hall, an browt a weggan load o' young wimmin, all orphans, an shoo kept 'em wol they gate up ta be owd enef to keep thersen. Shoo led class meetins, an' preycht too, an' a rare good preycher shoo wor. I remember shoo gate wed tul a gentleman o' t'name o' Fletcher, a Swede (qy., a Swiss), an' they went ta live at Gildersome, where I think they both deed.

This informant, while correct in some particulars, is wide of the mark in other parts of his recollections. Cross Hall was built in the seventeenth century, nearly a century before it came into the possession

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of Miss Bosanquet, at which time the property was described as consisting of "Cross Hall, one barn, one cowhouse, four stables, two maltkilns, three granaries, one orchard, and one close of land," for the whole of which property she paid the sum of £650. THOMAS WRIGHT, in his Autobiography, speaks of Miss Bosanquet as "a maiden lady of considerable property, also very religious and charitable, and much attached to the Methodists." Miss Bosanquet did not come from London to Cross Hall, but from Leytonstone in Essex, the place of her birth, where she had established a kind of orphanage. One of her assistants in this work was Mrs. Crosby, from whose Life we find that in 1769 they came to Gildersome, after having carried on the orphanage for two years and a-half at Leytonstone. After residing at Gildersome for a year, Miss Bosanquet removed to Cross Hall, where she established meetings which were held every Wednesday evening, and were attended by fifty members of the Society. Wesley made Cross Hall his home when visiting the neighbourhood, and he thus writes of the place and its owner:—

M. Fletcher.

1770. Saturday, July 7.—I rode to Miss Bosanquet's (Cross Hall). Her family is still a pattern and general blessing to the country.

1775. Thursday, August 27.—I went on to Miss Bosanquet's and prepared for the Conference. How willingly I could spend the residue of a busy life in this delightful retirement!

Mary Bosanquet was a lady of distinguished piety. During her residence at Cross Hall, she applied her ample fortune to the relief of the friendless; collecting together and supporting, under her own roof, a numerous family—composed of the afflicted, the indigent, and the helpless, but chiefly consisting of orphan children. On the 12th of September, 1781, she was married, at Batley, to the Rev. John W. Fletcher, of Madeley, and in the following January they left Cross Hall.

Within a few yards of the Hall there has been erected a Wesleyan Chapel, known as "The Mrs. Fletcher Memorial Chapel," the foundation stone of which was laid by Edward Jackson, Esq., of Scawthorpe, Doncaster, on May 30th, 1878. J. J. Mallinson, Esq., the present owner and occupier of Cross Hall, generously gave the site for the new chapel, and the building was erected from designs by George Mallinson, Esq., of Leeds. The chapel is built of Morley stone, and is a neat structure; the accommodation provided is for 236 adults on the ground floor, and 112 in the gallery; while the schoolroom, which is under the same roof, but divided from the chapel by a revolving shutter, has accommodation for 150 scholars. The cost of the chapel

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was £1,800, exclusive of the land. The opening services took place on June 25th, 1879, when a sermon was preached by the Rev. Jno. H. James, D.D., of Manchester.

Near to Cross Hall Chapel are the new and handsome Cross Hall Board Schools, and in them we have the latest development of agencies for the education of the youth of the village. The first schoolmaster in Morley of whom we have any record is Captain Oates, a celebrated character in the history of the place. He taught his school in the chancel end of the Old Chapel, more than two centuries ago. In 1720, the then Earl of Dartmouth gave to the inhabitants of Morley a dwelling-house on Troy Hill, to be converted into a school, and the stipulations of the gift will be found in the document by which the school was conveyed :—

Indenture made between William Walter, Earl of Dartmouth, of the one part, and Samuel Scatcherd, gentleman ; John Dawson, gentleman ; Rev. Timothy Aldred, clerk ; Jonathan Fothergill, clothier ; and Samuel Webster, yeoman, of the second part ; whereby the said Earl of Dartmouth, out of the love and affection he hath towards the people of Morley, and his desire that the youth of that place should be taught reading, writing, and good manners, doth lease to the said parties, for one thousand years, one rood of land, on which there stands at present a dwelling-house, which is to be converted into a school, and the adjoining land fenced off as a playground, by the said trustees ; and in consideration of this grant they shall pay one shilling yearly at the Feast of Pentecost, to the said Earl of Dartmouth, so often as it shall be demanded ; but should the said building at any time be appropriated to other purposes than those of teaching, the said trustees shall pay ten shillings yearly to the said Earl.

We must confess to considerable surprise that this property should have not only been alienated from its legitimate purpose, but that the authorities of the town should have for so long allowed it to remain in the possession of private individuals. That the school premises and land were given for the benefit of the town cannot, in face of the above document, be denied ; and it is to be hoped that, when the lease of the present occupiers shall have expired, steps will be taken which shall result in the property being transferred to the rightful owners. We have no complete list of the schoolmasters who have wielded the ferule in this school from 1720 until 1849, when it ceased to be used for scholastic purposes.

In 1810 the Rev. I. Balmforth was the master of the school ; then a Mr. Trenholme occupied the position ; and after him Mr. William Swainson, who occupied the post of master during our earliest schoolboy days. In addition to his scholastic duties, he was assistant overseer, and general manager of township business. His pupils being always young, he seldom got them so far as "algebra," though he was undoubtedly a good mathematician, and contributed occasionally to the mathematical columns of the "Ladies' Diary." He took great pains with orthography and writing. He was strict in discipline, and used the cane pretty freely. Mr. Swainson, along with his contemporary, Mr. David Butterfield, was "skilled to rule," but there were other schools where the masters and dames were exceedingly illiterate,

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making up in severity what they lacked in knowledge. Many well-to-do Morley villagers have to thank the humble academy on Troy Hill for what book-learning they began life with. And humble indeed it was; for it had no architectural beauty, as may yet be seen, and, when compared with modern board schools, it dwindles into insignificance; but we cannot refer to the old place without pleasing emotions being stirred within us, as we think how intimately it stands connected with our life.

Our earliest recollection of school life was in connection with a dame's school, of which the mistress was a comfortable looking, elderly matron, with a sharp voice, and a voluble tongue. She was a

Our Village schoolmaster.

well-intentioned, worthy woman, with plenty of desire to do her duty by the children, but scarcely knowing how to set about it. She was supposed to teach reading, sewing, and knitting to the restless infants who gathered daily within the walls of her ancient dwelling: but she was not "apt to teach," and the school was generally in sad disorder. In contrast to this inefficient training ground was another dame's school, kept by a maiden lady of an ancient family connected with the village professionally for many generations. This dame had an exceedingly venerable and prepossessing appearance, and her tall slender figure moving noiselessly about, her fair, faded complexion, and her exquisite nicety of dress, with her happy art of governing children, eminently fitted her for the post of instructress to the little maidens who crowded

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her cottage home. She was always scrupulously clean, the soil of the day was never seen on her apparel, and she inculcated the same attention to personal appearance on her pupils. Her manner was gentle, cheerful, courteous—as became her birth and breeding. Her patience with the children, however dull or tiresome they might be, was exemplary; and in many other respects Miss G—— was a pattern to those who took upon themselves the care and education of young children. Another dame's school which flourished at the beginning of the present century was kept by a Mrs. Nicholls, under whose care the late Sir Titus Salt received his earliest training.

In the name of the father and of
the Son & of the holy Ghost. Amen
Our Father which art in Hea
ven. hallowed be thy Name
Thy Kingdome come. Thy will be
done in Earth as it is in Heaven
Give us this day our daily bre
And forgive us our trespasses as w
forgive them that trespasse against
us and lead us not into tempta
tion But deliver us from evil
Amen
Black-Letter Horn-Book of the 18th Century.

During the last, and in the early years of the present century, the Horn-Book was in use in Morley. Mr. W. ANDREWS tells us that this ancient medium of scholastic instruction, by means of which our ancestors obtained their rudimentary knowledge of the A B C, consisted of a printed sheet of paper, placed on a thin piece of oak, and over it was laid a sheet of transparent horn, secured in its position by tacks driven through a border or mounting of brass. It usually contained the alphabet in large and small letters, the Lord's Prayer, and the Roman numerals. WILLIAM SHENSTONE, the poet, who attended a dame-school at Halesowen, was taught his letters from the Horn-Book. He writes of it thus:—

> Lo! now with state she utters her command;
> Eftsoons the urchins to their tasks repair;
> Their books of stature small they take in hand,
> Which with pellucid horn secured are
> To save from fingers wet the letters fair.

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Another of our English poets, WILLIAM COWPER, gives us a description of the Horn-Book used in his day :—

> Neatly secured from being soil'd or torn,
> Beneath a pane of thin, translucent horn,
> A book (to please us at a tender age,
> 'Tis call'd a book, though but a single page)
> Presents the prayer the Saviour deign'd to teach,
> Which children use, and parsons—when they preach.

Provision for higher class education has existed in Morley for more than a century. Sixty years ago, Cross Hall was an educational establishment of this class, and was under the superintendence of Miss Wright. The Misses Gill had a similar school on Chapel Hill; and Miss Wheelwright, and the Misses Clough, with Mrs. Southey, Misses Barron, Miss Senior, and others, have given education of a superior character to the children of Morley during the last twenty years.

From the moment that the agitation for a School Board for Morley commenced, it met with much opposition, and the friends of national education had many difficulties to encounter. In 1876, the Local Board was constituted a School Attendance Committee, and from a census of the children, then taken, it was ascertained that school accommodation was needed for 1,000 children. This fact was made known to the Education Department, and a final notice was issued by that authority on the 16th of April, 1878. This resulted in a School Board in January, 1879, but some time elapsed before it could be got into operation. It was, however, ultimately decided to build two schools, one in Peel Street and one at Cross Hall, both to accommodate about the same number of scholars. The members of the first School Board were Joseph Rhodes (chairman), William Dodgshun, John Haigh, James Batty, Samuel Hirst, John Hill, and Matthew Mitchell. For the purpose of the erection of Peel Street Board School, a plot of land, one acre in extent, was purchased from Lord Dartmouth, the land being situated on the south side of Peel Street. The style of architecture is Early English, the exterior being built with local pitch-faced wallstones, with boasted dressings, the roof being covered with Westmoreland slate. The school is divided into three departments,—boys', girls', and infants',—the accommodation in each of the two former being for 314 scholars, and for infants 322 scholars. In the central portion of the building are boardroom and offices for clerk, persuader, teachers, etc. The principal room in the boys' and girls' departments is in each case 39 feet long by 36 feet wide, each having four class-rooms about 20 feet by 18 feet. The infants' department is 54 feet long by 24 feet wide, with three class-rooms about 20 feet by 16 feet each. The height of the school rooms is 13 feet from the floor to the wall-plate. At the north-east corner of the plot is the caretaker's house. The whole of the site is enclosed with a substantial fence, surmounted by iron palisading. The schools were erected at a cost of £10,065. The foundation stone of Peel Street Board Schools was laid on Saturday, May 29th, 1880, by

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Joseph Rhodes, Esq., chairman of the board. The school was opened on Monday, February 7th, 1881.

The Cross Hall Board Schools are situated in Britannia Road, near the line of "The Street," and are built in the Early English style of architecture. The foundation stone was laid on the 4th of September, 1880, by Mr. Samuel Hirst, vice-chairman of the board. The schools are built of local stone, with delph stone dressings. The site in shape is a parallelogram, 240 feet by 180 feet. The school is divided into three departments: on the left the girls, on the right the boys, and at the rear the infants are located. In size and accommodation the girls' and boys' departments are exactly similar, the principal school being 36 feet by 33 feet, with four class rooms, averaging 20 feet by 18 feet, including lavatories, etc. Two covered playgrounds, one at each side,

Cross Keys Inn, A.D. 1800.

are provided for boys, girls, and infants. Accommodation is provided for 740 children, in the proportion of 200 infants, 270 girls, and 270 boys. The cost of the schools amounted to £8,053.

Proceeding in our ramble, along Britannia Road, we pass on our right the substantial stone mill and shed, and also Britannia House, the property and in the occupation of Mr. William Baines; while a few yards beyond the said residence, we reach the Cross Keys Inn, kept fifty years ago by "Jacky Watter" (John Bywater). This, in all probability, is one of the very oldest, if not the most ancient, of the wayside inns in the village, and on this account has thought itself a shade more respectable than the Stump Cross Inn, which stands over the way at a little distance. Being also the head-quarters of one of the most flourishing of the many Provident Societies in the place, the more respectable of the working men of the village patronised it ac-

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cordingly. There were also the slubbers, spinners, and clothiers, with the small farmers of the neighbourhood; and the Cross Keys was what might be termed a "well-frequented house," for numbers of these topers sat in its low but comfortable rooms, evening by evening, their beer before them, puffing their "churchwarden pipes" lazily. As a rule, its best customers were not quarrelsome drunkards, but men of the argumentative and conversational order, who, while "wetting their whistles" with beer, passed the small change of their thought from one to another. The staple of their conversation had reference to the state of the weather, the solvency of their neighbours, the prospects of the coming "knur and spell" match, the badness of trade or the dearness of meat, with now and then a feeble political discussion, in which but few of their number had anything new to say.

The New Industry Lodge, established at the Cross Keys in 1823, has a membership of 200; and in 1870 it was decided to build a suitable place in which to hold their meetings; and the foundation stone of the Odd Fellows' Hall, in Field Lane, was laid on the 7th of May, by Mr. Wm. Bentley. The building is of stone, in the Italian style of architecture. On the beams in the lodge-room of the Cross Keys are painted the mottoes:—

If God be for us, who can be against us?

Begin nothing until you have well considered the end.

The following Benefit Societies have been long established in Morley, and are all in a fairly prosperous condition:—The Freemasons, Foresters, Odd-Fellows, Druids, and Gardeners.

A little beyond the Cross Keys Inn, on the opposite side of the road, are the remains of a cross, known as "Stump Cross." From a very early period it was customary to place crosses at cross roads, sometimes as memorials, or as boundary marks, or watch crosses. The prevailing figure was that of a column surmounted by a cross, which, without arms projecting beyond the periphery of the shaft, afforded merely a capital to it. They were, in fact, small crosses mounted upon tall pillars. The Reformers of the sixteenth century were zealous in striking off the capitals of these crosses. Astle, a writer on the subject of these stones or crosses, says, "Many of these crosses were anciently demolished by the Christians, being, by them, supposed to have been dedicated to idolatrous purposes, and their ancient names were soon forgotten, which may be the reason why so many broken stones are called 'Stump Crosses.'"

A feature peculiar to this part of the village was the gathering of the local politicians at Tingley Bar on the occasions of the Parliamentary elections for the West Riding, then held at Wakefield. On the day of the nomination, the Morley leading Liberals, with the Old Brass Band, flags, banners, conveyances decorated most profusely, and hundreds of pedestrians, met at Tingley Bar, and proceeded to Wakefield in a state of great excitement and with much noise, returning in the evening in a state of hilarity which is now very uncommon in connection with Parliamentary elections.

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CHAPTER IX.

POLITICAL LIFE IN MORLEY—THE MORLEY DIVISION—RETURN OF FIRST M.P.—FIVE ANCIENT HAMLETS—BRIDGE STREET—THE VILLAGE CARRIER—THE TEMPERANCE MOVEMENT IN MORLEY—AGRICULTURE IN THE OLDEN TIME—RATTEN ROW—THE TOWNEND, AND SOME OF ITS QUAINT CHARACTERS—ANCIENT MEDICAL PRESCRIPTIONS.

IN few villages of the West Riding has greater interest been taken in political movements during the last century and a half, than has been the case in Morley. The village has, during that time, had many keen and zealous politicians, for the action of political parties in the State has ever been felt in a marked degree in the manufacturing districts of the country. In those districts, Chartism had its origin and greatest development; and whilst we have had in Morley politicians of every shade, the Liberal party has, for a long time, had the preponderance in numbers. The strength of the two parties—Liberal and Conservative—was, in 1741, nearly equal in the village, there being 14 freeholders, 8 of whom voted for the Liberal candidate and 6 for the Tory candidate. One of the Liberal voters was Saml. Scatcherd, Esq., a member of a family that for more than 100 years held firmly by Liberal principles. After the severe privations of the latter portion of the last century, party feeling had changed; and in the great election of 1807, Morley took a very prominent part; and we have heard politicians of that day recount with feelings of pride, how they walked from Morley to York and back to take part in the proceedings of that election; and we have heard also how that Watson Scatcherd, Esq., father of our historian, Christopher Milner, Esq., the Websters, and others, then marshalled their forces, and were themselves a tower of strength to the Liberal party in this district. Fifty-four of our villagers went to York

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during the seven days that the poll was kept open, and there recorded their votes as follows:—For Milton 46 votes, Wilberforce 10 votes, and Lascelles 8 votes.

In the great Reform movement of 1831-2, Morley took a very prominent part, and the enthusiasm in favour of "the Bill, the whole Bill, and nothing but the Bill," was very great; and when, after many excited discussions and public-house brawls amongst our local politicians, the much talked-of measure received the Royal assent and became law, the event was welcomed as heartily in Morley as in any town in the West Riding. We can well remember, in our childhood's days, being amused by the plain, blunt, shrewd discourse of our elders—the Stansfields and Riddlesdens—who had little sympathy with royalty and the aristocracy of the land. At the gatherings at their own firesides, in the Old Town's School, and at the village inns, they discussed the merits of political men and aspirants to Parliamentary honours in an outspoken and trenchant style which would have astonished some of the members of the Commons House of Parliament could they have overheard the debates. The inhabitants of the village, as a whole, were industrious collectors of political information from the *Leeds Mercury* and *Intelligencer*, and more especially from the *Leeds Times*, the Radical organ of the district. Having read all the information at their command, they soon found out the difference between wise statesmen and political adventurers, and were not reticent in expressing their opinions upon the merits of each.

Every contested election since 1807 has been watched with interest by the partisans of the respective candidates at Morley, and for many generations the village has been looked upon by both political parties as a veritable stronghold of Liberalism. In 1825, Morley polled 26 Liberal and 21 Tory votes; in 1835, the votes were 29 Liberal and 25 Tory; in 1837, the numbers were, Liberal 58, and Tory 39; in 1841, the Liberals polled 62 votes, and the Tories 30 votes; in 1848, the poll shewed 52 Liberal and 38 Tory votes; in 1865, there were 83 Liberal and 45 Tory votes; whilst in 1880, the Liberal votes numbered 271, and the Tory votes 129.

The most important political event in the history of Morley is the acquisition of the name of "Morley Division," given to one of the eight sub-divisions into which the South-West Riding of Yorkshire was apportioned by the Redistribution Bill of 1885. The name was given in the first instance by the Boundary Commissioners in their scheme, and was subsequently confirmed by the Commissioner sent down to Wakefield to receive evidence, etc. On April 18th, when the House of Commons met in Committee on the Seats Bill, Batley put in its claim for the name, but a majority of thirteen in favour of our ancient village enabled Morley to retain the honour. On the 8th of May, when the Bill came up on the Report stage, Batley again determined to wrest the name from its neighbour, and was successful in obtaining a majority of seventeen in its favour. This result was secured by the

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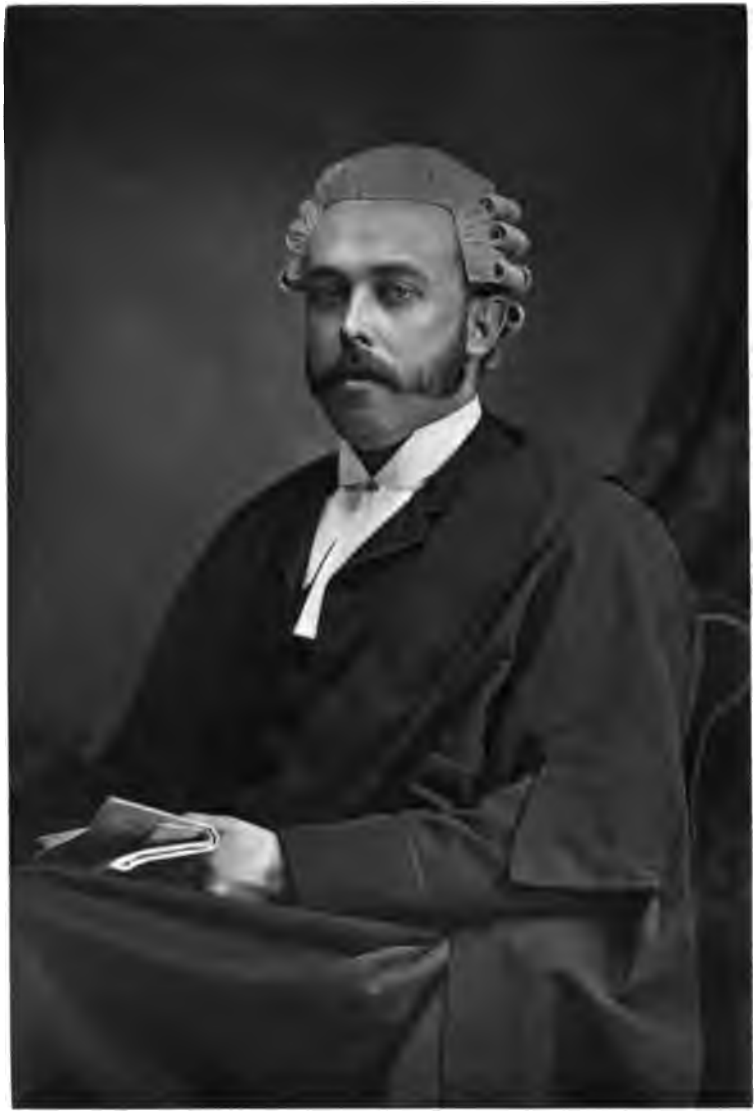

Woodburytype

Yours faithfully

R. Borough Hopkins

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SOLICITOR AND TOWN CLERK OF THE BOROUGH OF MORLEY.

FROM A PHOTOGRAPH BY HESLOP WOODS, KELSALL STREET, LEEDS.

votes of the Irish party in the House; but on the eighth of June

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votes of the Irish party in the House; but on the eighth of June a motion was made in the House of Lords to give the name back again to Morley, and, on a division, this was agreed to by twenty-one to eighteen. When the Lords' amendment reached the House of Commons, a determined effort was again made by Batley to secure the name, but the action of the Lords was confirmed by eighty-eight against thirty-eight votes—a majority of fifty for Morley.

The victory, which thus placed Morley amongst the favoured places having direct representation in Parliament, was hailed with great rejoicings in the town; and when the gentlemen who had been watching the case in London returned to their homes, they were received by their townsmen in a most enthusiastic manner. Many thousands of the inhabitants paraded the streets; flags were flying from the public buildings, as well as from many of the mills and private residences; a monster procession was formed, headed by the Brass Band; balloons were sent up; and fireworks, with other manifestations of joy, were to be seen on every hand. On the same day that the name was finally given to Morley, a Committee of Justices decided to recommend to the Justices at the Quarter Sessions that the centre for conducting the Parliamentary election for the "No. 2 Morley Division" should be given to Morley, and this decision gave unqualified satisfaction to the inhabitants. At the Quarter Sessions, the Justices confirmed the recommendation. Both political parties in the town are provided with commodious club-rooms, which we shall notice hereafter.

At the first election of a Member of Parliament for the Morley Division, the candidates were Charles George Milnes-Gaskell, Esq., J.P., D.L., of Thornes House, Wakefield, and Joseph John Dunnington-Jefferson, Esq., J.P., D.L., of Thicket Priory, York. The event came off on the 30th day of November, 1885, and great interest was manifested in the proceedings. Banners and flags were suspended from mills, houses, and shops; many of the places of business were closed for the day; and, in consequence, large numbers of persons perambulated the streets, and took a lively interest in the voting. The arrangements for the election were in the hands of Richard Borrough Hopkins, Esq., the deputy returning officer, who received, after the result was declared, the hearty congratulations of both the candidates upon the fairness and impartiality with which he had discharged his onerous duties. The casting-up of the votes took place on the following day, in the Assembly Hall of the New Wesleyan School, and the result was made known from a platform erected in front of the school. The numbers were:—

Charles George Milnes-Gaskell (Liberal)	6,684
Joseph John Dunnington-Jefferson (Conservative) ...	3,177
Liberal majority	3,507

Mr. Gaskell is the son of the late J. Milnes-Gaskell, M.P., *b.* 1842, *m.* Lady Catherine H. dau. of 5th Earl of Portsmouth, *b.* 1856, J.P.,

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D. L., W. R. York: *Address*—Travellers', Brooks', Thornes House, Wakefield; Wenlock Abbey, Shropshire. Mr. Gaskell was educated at Eton and Trinity, Cambridge; is a member of the Inner Temple; has gone the Midland Circuit; and has contributed articles to the *Nineteenth Century*. For nine years Mr. Gaskell was Chairman of the Liberal Association for the Southern Division of the West Riding.

The townships which comprise the Morley Division of the South-West Riding are as follows, the population in 1881 being given after the names:—Morley, 15,011; Mirfield, 11,508; Ossett, 10,957; Soothill, 5,155; Lofthouse-with-Carlton, 3,528; Thornhill, 3,121; West Ardsley, 3,071; East Ardsley, 2,505; Batley, 1,916; Middleton, 1,134; Whitley Lower, 986; Thorpe, 71. Total population of the Division, 59,363. The number of voters on the Register (1885) is 11,467, distributed as under:—Batley, 805; Soothill, 950; Dewsbury, 552; Thornhill, 516; Whitley Lower, 174; East Ardsley, 460; West Ardsley, 528; Lofthouse-with-Carlton and Thorpe, 695; Middleton, 263; Mirfield, 2,025; Ossett, 1,878; and Morley, 2,621. The Morley Division is one of a cluster carved out of the manufacturing district of the West Riding, and, being densely populated, loses largely in area when compared with the extensive agricultural tracts in other parts of the county.

Resuming our ramble on this fine July afternoon, we are strongly tempted to extend our walk from Tingley Bar, beyond the confines of our ancient village, and thread our way through a charming stretch of English landscape on to Syke and the Bull's Head Inn, and forward to Woodkirk, returning by way of Lee Fair, Tingley, Topcliffe, and Dunningley. What an interesting book might be written about these five ancient hamlets, each of which has contributed largely in the past to the wealth of our national history! Woodchurch, pointing to Saxon times, with its cell of Black Canons, its "Mystery Plays," its "Frying-pan Stone," its poet, "Old Trash," and its ancient church, with its "Howley Hall," "Topcliffe," "Westerton," and "Haigh Hall" seats, telling of times when families of great note dwelt hereabouts. Lee Fair, with its celebrated mart for horses, cattle, fruit, onions, etc., which was in existence centuries ago, and lasted for three whole weeks, and was a carnival once seen not readily forgotten. Tingley, with its ancient Hall, and its still more ancient site of the Thing or Thing-Law, where laws were promulgated and musters of the fighting men of the district took place. Topcliffe, where was established the first Congregational or Independent Church in Yorkshire, and where was a seat of Sir John Topcliffe, Chief Justice of the Court of King's Bench, Master of the Mint, and one of the great officers of the Royal Household in the reigns of Henry VII. and VIII. Lastly, we have Dunningley, the residence of a sweetheart of Nevison's the highwayman, who often visited the locality; but the hamlet is more noted as the birthplace of Christopher Saxton, an eminent chorographer. He was the author of

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the first maps of Britain from actual survey, which were nine years in preparation, and first issued as a complete atlas of maps in 1579. THORESBY remarked that the maps had never been surpassed, scarcely equalled, for exactness. Each map contains the arms of the Queen, who gave Saxton a patent for publishing the charts for ten years. It is thought that Saxton was buried at Batley Church.

We must now retrace our steps, and return to the village by way of Bridge Street, or Hollow Top, as it was called fifty years ago. From Tingley Bar to "Tommy Wilson's" farmstead, the whole of the homely cottages were occupied by the Slacks, Appleyards, Drivers, Hardcastles, Briggs's, Bradleys, and Scarths; and to-day, nearly if not all of these families are nestling on the same ground, but with, of course, a large accession of neighbours of different nomenclature.

The fields opposite to the residences in the Hollow were entirely vacant, and the view as far as Middleton was pleasant and diversified. In the Hollow itself were some old cottages inhabited by the Broadbents and Leathleys; and Thomas Schofield, a local musician of some repute, especially in connection with the Whitsuntide festivities, kept a grocer's shop, of a somewhat primitive description. The Wellington and Hembrigg Mills were not then in existence, and Mr. John Bradley, who lived at New House, was the only well-to-do manufacturer in the neighbourhood, but another John Bradley lived in the Hollow, who deserves a passing notice. Bradley was the village carrier, and for many years carried on a most extensive business, and was one of the best known characters in the district between Leeds and Morley and at the "Rodney" in Call Lane, Leeds, the rendezvous of the Morley clothiers.

An important personage in the olden times was the village carrier, and it is worthy of note that the railway, and parcel post, have made business for themselves, without running the carriers' cart off the road. On the contrary, the carriers still ply their calling, much to the convenience of the public. Calling for orders at the shops and business places, and delivering goods at the homes of the people on his return, the carrier apparently renders services which the railway and postal authorities do not. But the class of commissions the carrier executes are not so varied as in former times, when he took our watches to be cleaned, razors to be set, furniture to be repaired, cloth to be finished, and brought back all parcelable things. His ministry was indeed a most serviceable one, and, jogging along in his waggon, his thoughts no doubt ran more upon parcels than poetry, upon useful work rather than the philosophy of usefulness, but yet he would be quietly indulging the inward satisfaction of the reward of honest service.

We have heard how the arrival of a parcel in the olden days was an event to stir the childish heart, for to the boy at school a parcel from home made the heart beat quick and the eyes overflow. Home and school were farther apart, in every way, than they are now. The half-year was longer than the modern term, and time, as well as coaches,

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went slower. The expense of sending by mail was then too costly; so the carriers' carts or the slow stage wagon were the parcels-delivery institution of fifty years ago. A parcel from home was, as a rule, only sent once in the half-year; but these angel-visits were all the more prized, and there breathed, from such tokens of affection, a mother's love, home, and its blessed influences. More frequent intercourse between parents and children is an undoubted blessing; but neither the increased number of parcels, nor the frequent hasty notes of these faster days, can stir the soul like the arrival of the hamper and the red-sealed quarto letter of old.

Passing from the Hollow into High Street, we leave on our left the cottage occupied fifty years ago by Thomas Rodley, a son of St. Crispin, for some time organist at St. Mary's, and a well-known character amongst his contemporaries. A little beyond this point was the residence of David Butterfield, a humble but not unworthy member of Morley society, who, for a long series of years during the present century, was one of the principal schoolmasters in the village. There are but few alive now able, from personal recollection, to bear testimony to the worth of Mr. Butterfield, and yet he was a man of sterling character and good abilities, and one who by his devotion to the work of teaching exercised a powerful influence on the rising generation of Morley. David taught his scholars in the National School, Townend. From one who has a grateful recollection of the benefits he received while under his care, we learn that "he had that tact as a teacher which induced his pupils to both love and fear him, for, while he could be familiar, he could also be austere, and, though gentle when necessary, yet when needful he was a terror to evil-doers."

A jolly blacksmith lived near to the schoolmaster,—one Joseph Dean, a staunch teetotaller, who was a pioneer in the formation of the first Temperance Society in Morley, in 1832. The meeting to promote this object was presided over by Dr. Swinden, who expressed his approval of and sympathy with the movement. For many years the Society did good work, and secured the services at their weekly meetings of well-known advocates, such as James Teare, Hocking, the Birmingham Blacksmith, Ed. Grubb, Dr. F. R. Lees, F.S.A., Richard Horne, and many others equally talented. Outdoor meetings were then held during the summer months, addressed by orators of the "Tommy Ramsden" type; and valuable assistance was also rendered by local speakers, including Joseph Dean, James Stephenson, William Pickles, D. D. Calvert, John Fox, etc., whose names deserve to be handed down in connection with this praiseworthy cause.

Retracing our steps along High Street, we pass on our left New House, the substantial stone residence of Mrs. Emmanuel Bradley, formerly in the occupation of Mr. John Bradley, a prosperous manufacturer, a zealous Nonconformist, and a generous contributor to religious and philanthropic movements.

From the Hungerhill we pass along the knife-edge causeway until we reach on our right the farmhouse occupied by "Tommy Wilson,"

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which overlooks the Rods and a vast extent of country stretching towards Wakefield. Speaking of the peculiar causeway, which was then universal in Morley, we are led to wonder whether it was the fashion in the olden time, as it is at present, to promenade not side by side but in single file, the wife at a respectful distance in the rear of her lord and master. It would seem as if the knife-edge causeway had been constructed by our forefathers with a view to favour this local habit.

Coming along High Street, we reach "Milner's shop," a noted drapery establishment which was newly opened fifty years ago, and in which Mr. Milner carried on for thirty-eight years a large and profitable business. The house attached to the shop, in which Mr. Milner and his sister lived, was for a number of years a well-known resort of the Wesleyan travelling preachers, who came on horseback to officiate at the chapel, when Morley was a branch of the Birstal circuit.

A little beyond Milner's shop, and on the site of Tesseyman's store, fifty years ago stood a low one-storey building used by the Primitive Methodists as a Sunday school. It was then known by the name of "St. Giles's."

Proceeding along Townend, on the right, is the archway entrance which leads to Rods Mill, the second of the manufacturing establishments erected in the village, and which was twice burnt down. Fifty years ago, the mill and handsome residence adjoining were in the possession of Isaac Crowther, Esq., who was born in the year 1769, in a house on Banks' Hill. His father, Mr. Samuel Crowther, was a wool merchant at that time, and placed his son when at a proper age to learn the cloth manufacturing business, in which he afterwards rose to great eminence, his energy and rare business talents gaining for him a first position as a manufacturer and merchant. He was a man of good common sense, quick perception, and much constitutional energy. He had a truly English heart and a sound Yorkshire head; and, having amassed considerable wealth, and connected himself in early life to the Wesleyan Methodists, he proved himself of great service to the last-named body of Christians, for he failed not to obey the sacred injunction, "To do good and to communicate forget not." He contributed largely to well-regulated plans for the stability and prosperity of the work of God in the circuit in which he resided; presented to the Wesleyan Missionary Society many thousands of pounds; and, loving all the institutions of Methodism, supported them with a munificence rarely exceeded. The following letter from John Burton, Esq., to the Rev. Dr. Bunting, will testify to the esteem in which he was held by the Wesleyan body:—

Roundhay, near Leeds, April 15th, 1843.

Dear Sir,

I have great satisfaction in handing over to you an order on Messrs. Williams, Deacon, and Co., for £2,000, from our mutual and highly-valued friend, Isaac Crowther, Esq., of Morley. Mr. C.'s hearty attachment to the Wesleyan Missions, as one of the most highly honoured institutions for the diffusion of the Gospel of Christ throughout the whole world, prompt him to

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apportion £1,500 of the above sum to the Wesleyan Missionary Society, London.

I am happy to have been the means of conveying to you four princely donations from Mr. Crowther to various Wesleyan Funds, amounting to £4,500, besides subscriptions to the Missions and Centenary Fund, making, in the whole, £6,000. May God comfort and strengthen the heart that thus deviseth liberal things!

I remain, dear Sir, yours very truly,

To the Rev. Dr. Bunting. JOHN BURTON.

Mr. Crowther also left the sum of £1,000 to be held in trust, the interest to be divided half-yearly amongst the poorer members of the Wesleyan Society in Morley.

The portrait given above is from an oil painting in the possession of Mrs. Thomas Watson, Croft House, Morley.

In the Townend are to be found many of the dwellings of the residents in Morley of more than a century ago, and, taking advantage of an opportunity which seldom presents itself, we will enter one of these humble abodes, and in doing so we find ourselves in the company of the sole occupant of the place—an aged factory worker. In answer to our queries, he informs us that he was born in the room in which we were sitting; had lived there for 87 years; and

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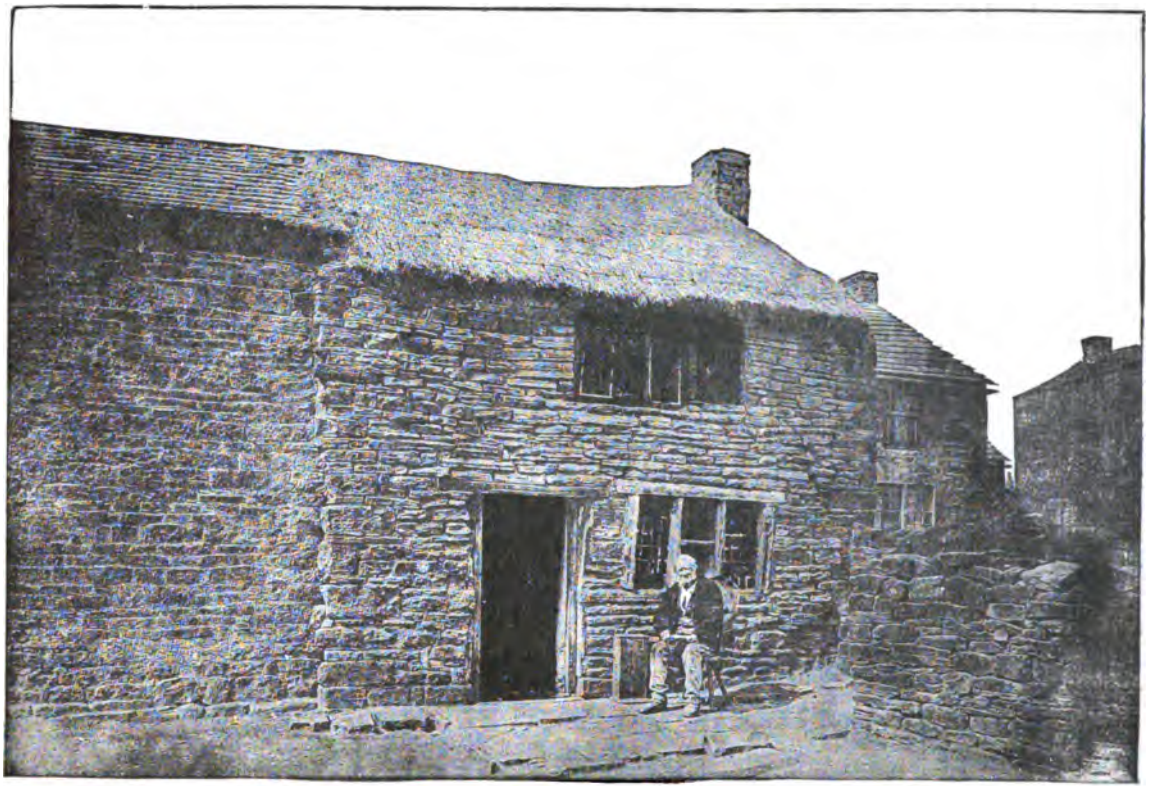

Sharp's House, Owler's Lane.

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had never slept out of the house a single night during all these years. He had never been more than ten miles from home; had worked for the Gillroyd Mills Company for 45 years; and, thanks to a small pension from the Company, and a little relief from the parish, making a total of 5s. 6d. weekly, he was able to get along pretty comfortably. Asking him if he went to York during the Reform agitation in 1832, he said, "I went to Leeds with my brother, not having made up our minds whether to go forward to York or no, but in Leeds I made up my mind to return to Morley, but he would go to York, and we exchanged shoon (shoes), as mine were new and his were worn out." He appeared to have no fault to find with his lot in life, and might well have sat to Jane Taylor for the original of her "Contented John:—"

> For this he was constantly heard to declare,
> What he could not prevent he would cheerfully bear;
> And thus honest John, though his station was humble,
> Passed through this sad world without even a grumble.

Jos. Sharp was a faithful servant, and, though he must on many occasions have been in great straits to get along, he did not complain of his lot, or find fault with other people. He bore his own burden, and tried to do his own duty. He was not afraid of any kind or any amount of work, and never troubled his head with other people's affairs, and in this respect he was self-reliant within his own narrow sphere. Our visit to this illiterate, and yet, withal, contented villager, confirmed to us the lesson that happiness, or at least contentment, can spring from other sources than wealth. Sharp died in October, 1885.

Another family whose ancestors have dwelt in the Townend for many generations is that of Brook, and we have before us a book (comprising day book, cash book, ledger, and diary, all combined), in which an ancestor of the present representative of the family kept a record of his transactions, etc., during the early part of the present century. As many of the entries are full of interest and information regarding the trade and home life of Morley during that eventful period in our country's history, we propose to give extracts therefrom. Joseph Brook was a cloth manufacturer, and in his account book we find copies of invoices addressed to Messrs. Haggimeyer, Lutz, Schlotell, Solomon, Detmear, Samson, and Gumpel, and other German houses. The invoices are dated in the years 1802-6, and the goods comprised coatings, casimears, calmucks, green twills, spots, point flame, and a class of cloth known as "Thick London Smook." The price varied from 20d. the ell to 43d. the ell, and we find that the cloth makers of that day had to contend with "cold pig," for there are many entries of "returns" as follows:—"Received 13 back," and "4 pieces returned," etc. Connected with the manufacturing of the goods we find entries of payments:—

> For 25 skeans of drab warp spun, 1s. 10d.; 26 porthith warping, 6d.; one day wool breakin, 1s. 8d.; 10lbs. weft, 10d.; one web warpin, 9d.; 75 skeins warp spun, 7s. 6d.; 14 strings weaving, 8s. 2d.; one piece tentering, 2d.; one piece

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scouring, 6d. ; 20 wartrons slubbing at 1s. 3d. per wartron ; one gallon and seven pints of rape oil, 14s. 4d. ; milling two drab pieces, 4s. ; 3 peses milning, 7s. 6d. ; 4lbs. of Miln soap, 3s. 4d. ; and 1½ gallon of oil, 9s. 9d.

A conspicuous place is given in the book to medical prescriptions, and we transcribe a few of these, without vouching for their efficacy in the complaints for which no doubt at that time they were in great repute :—

Cancer.—The finest Turkey figs in new milk, when boiled split them and Aply them as warm as can be born, Drink a jack of the milk Night and morning.

Rumetism.—Oil oringamum 10 drops, Oil of Turpentine 1 ounce, Spirits Sal Amonia 1 ounce, Sweet oil 2 ounce ; to take a teaspoonful in a cup of water.

White Cerate.—4 ounces white wax, oil olives alike, spermaceti, half a ounce.

Scaling Plaster.—Burgandy pitch, 4 ounce, Gum Euphorbium, one dram, powdered, melt the pitch, put the powder in, stir them well.

Drawing Plaster.—Yellow Rosin, and Yellow Wax, boath a quantity, suit fat, 4th part.

To Eale a Sore.—an Equal quantity of wick Lime and Soft Soap, Lapis Infernalis finely powdered.

For Sores.—yellow wax, four ounces, rosin, 3 ounces, factitious Cinrabar, half a ounce.

To Eat a Cancer.—A handful of Crows foot, hog's fennel, a han lful, crude brimstone, 3 thimbleful, white arsenick, 3 dito ; beat small in a mortar to a Salve, then make Balls of them size of a nutmeg, dry them in the sun. When used beat them small and mix them with the yoke of a Eg ; it must not be Laid near the heart above Breadth of a Shilling.

Jaunace.—Salts of Wormwood, 3 Drams, Water Simpell, 6 ounces, Lemon Juce, 3 ounce, to a Jack of water.

Piles.—Of linitive Electuary, 1 ounce, flowers of Sulphur, 1 ounce, Simpell Syrup, 1 ounce.

Inflamd Eys.—Boil 3 white popey Shels or heads in quart of water to a Pinte ; wash your Eys.

Amongst the miscellaneous entries in 1803, we find items of payment as follows :—

One day natteral hay making, 2s. 6d. ; one day tatis howing and hay turning, 2s. 6d. ; one swingletree, 7d. ; one Wixk Rake head, 4d. ; one Yate mending, 10s. 6d. ; Trases and harnes, 10s. ; 11b. loaf sugar, 1s. 3d. ; 2oz. tea, 1s. 3d. ; 1 peck of malt, 3s. 1d. ; 1oz. tobacko, 2½d. ; 10lbs. of haver meal, 1s. 10d. ; half roul butter, 10d. ; 1 stroak of wheat, 4s. 4d.

Near to Asquith's farm is a small one-storey cottage, built nearly two hundred years ago, as the following document relating thereto will prove :—

Wee, whos nams are unto subscribed, doo freely give our consent, without let or hindrance, unto Paull Ellis, of Morley, to build, for himself, his wife, and children, one little Cottighouse of six yards in lengt, and four yards in breadtg, upon a certain parcell of Wast ground, Comanly called by the name of Lower Sinderhill, which may be best for his own convenienc and the least pregidis for his Neighbours, and hereunto wee have set to our hands this sixth day of March, 1707. I do consent on the behalf of the executors of the late Lord Marquess of Halifax, C. Hodgson. Signed, William Roebuck, Richard Turner, Elizabeth Scatcherd, John Dawson, Martin Huntingdon.

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CHAPTER X.

THE FLUSH POND—CINDERHILL—NATIONAL SCHOOL—ST. PAUL'S CHURCH—FLORAL AND AGRICULTURAL SOCIETY—HUNGERHILL—EBENEZER SCHOOL AND CHAPEL—WESLEYAN SCHOOLS AND CHAPEL—OLD PREACHING HOUSE—BETHEL FREE CHURCH—BAPTIST TABERNACLE—BATHS AND MARKET—QUEEN'S PARK—ZION SCHOOL AND CHAPEL—THE MANOR HOUSE—CO-OPERATIVE STORES—THE OLD PARSONAGE—OFFICES OF THE LOCAL BOARD—GRANT OF CHARTER OF INCORPORATION—ELECTION OF FIRST MAYOR, ALDERMEN, AND COUNCILLORS.

RESUMING our ramble in Low Townend, and leaving behind us the old barn which formerly did duty as a scribbling mill in the early days of the cloth manufacture, we soon come upon the site of "Ike Rodger's" beer shop. Isaac was in the habit of keeping a number of dogs, with which he used to indulge in his favourite amusement of hunting. He was also in the habit of betaking himself in the early morning to the top of Troy Hill, and, blowing a horn, apprised the villagers who were ready for a day's sport that he was about to take the field, and should be glad of company.

A few yards beyond this hostelry, and on the site of Crowther's Row of one-storey dwellings, there was—a century ago—a pond, with the very bucket of the ancient ducking stool still remaining. The stool had been removed from Morley Hole to this spot, then known as "Flush Pond." Near this pond stood for several centuries an old ale-house, known as the "Boot and Shoe," at one time the property of William Scatcherd, who lived in a small house at the rear of the building. Scatcherd was an eccentric, and many strange stories are

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told of his vagaries. He was for a long time a disciple of Joanna Southcott, and by his actions was eminently fitted to represent that section of fanatics. The Boot and Shoe was one of the most old-fashioned of inns, having nothing in common with the Commercial Inn, which occupies the site of the "public," for the latter was a queer place, with low ceilings and sanded floors, and had a decidedly bucolic appearance, such as one often meets with in remote country villages, where the farmer's man goes to drink his pint after the farm labour of the day is done.

A little beyond the site of the Boot and Shoe Inn is Cinderhill, which derives its name from the numerous beds of cinders deposited here in former times. In the reign of the Plantagenets, and probably before them, there were many foundries in Morley and the neighbourhood. It is a striking fact connected with these foundries, that, though they were in many instances actually upon and but a few yards above beds of coal, the owners used timber more than anything else for their blast or smelting. One of these foundries was at the top of Neepshaw Lane, the place still being known as the "Stone Pits," thus bespeaking its origin, for the ore in this neighbourhood is still called "ironstone;" it is, therefore, probable that for brevity the old works or mines would be called the stone pits. That stone was not meant is certain, for there was no stone suitable for building or road purposes in that locality. SCATCHERD says:—"Before the woollen trade hereabouts became prevalent, the iron trade was carried on to a great extent nearly all around us. The Deightons, of Batley, were great ironfounders, and accumulated wealth."

Opposite the Cinderhill stands the National School, built in the year 1837, by the combined liberality of the Earl of Dartmouth and the friends of the Established Church. The ceremony of laying the foundation stone of this building was performed on Easter Monday, with masonic honours, by Brother the Honourable and Rev. Philip Yorke Savile, son of the Earl of Mexborough. The school was built to supply the inhabitants of that part of the village with divine service and a Sunday school, the church of St. Peter being at too great a distance for aged people, and for the children who wished to attend school. For a few years the school was used for public worship as well as for a Sunday school, but subsequently these were given up, and the premises occupied as a day school only. After this, the school was untenanted for some time, when the Rev. A. M. Parkinson, M.A., re-opened it as a place for worship and other purposes. After a complete renovation, and several important additions, the re-opening was celebrated in November, 1865, by a tea and public meeting.

In July, 1874, the Rev. James Crook commenced his pastorate over the congregation gathered together at this place; and, with the consent of the vicar of St. Peter's, the south part of Morley was constituted an ecclesiastical district, and has since been known as the parish of St. Paul.

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In 1875, steps were taken to provide a new church, when Earl Dartmouth gave a site in proximity to the school. The foundation stone was laid on Tuesday, the 30th day of March, 1875, by Viscount Lewisham, M.P.; and the ceremony of consecration was performed on January 23rd, 1877, by the Bishop of Ripon, who preached from Luke xviii. 37. Dr. Gott, Canon Brooke, M.A., Rev. I. Pettitt, M.A., Rev. James Crook, and others, took part in the proceedings.

The edifice, which has been built in the early English style, consists of chancel, nave, north aisle, south and north porches, with vestry

St. Paul's Church.

at the west end of the nave. The length between the east and west walls is 80 feet, the chancel occupying 30 feet of the whole. The width of the nave and chancel is 21 feet 8 inches. The aisle is the full length of the nave, and in width 11 feet 2 inches. The height from nave floor to ridge is 40 feet. The chancel is raised three steps above the nave, the rail of the sanctuary three steps above the chancel, and the altar footpace three steps higher still. There is a sedilia of three seats and a piscina upon the south of the sanctuary, and a credence table in stone on the south side. The east window, which is well raised

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above the altar, is of three lights, with the upper part of early tracery. There are three single lancet windows upon the south of the sanctuary and chancel, and one upon the north of the sanctuary, the rest of the wall space on this side being broken by a moulded arch, to open to the organ chapel, which contains a neat and effective instrument. Stalls for the choir are arranged on each side of the chancel. The sanctuary is paved with encaustic and antique tiles, and the chancel with cleansed Bradford flags. The nave upon the north side is open to the aisle by an arcade of four arches, resting upon circular piers, with boldly moulded caps and bases. The south wall of the nave is broken with three double-light lancet windows, with circles in the heads, and by the principal doorway to the south porch. The aisle is lighted by eight lancet windows, with a double lancet at the west. The west window of the nave is a triplet of lancet lights deeply dressed internally by the arch which carries the bell gable. The nave and aisles are seated with deal open sittings, lightly stained and varnished. The pulpit is of oak. There is no chancel arch, the nave being separated from the chancel by the steps and a low screen wall, upon which it is intended to raise a light metal screen. The entrance to the chancel is also marked on each side by corbelled shafts of red granite, with moulded limestone caps, upon which it is intended to place sculptured figures of cherubims with upraised wings. The roof is open timbered of trussed rafters in fir, extending from east to west in an unbroken line of ridge, and continued down over the aisle on the north side. Externally, the south porch is entered by a richly moulded open arch, and surmounted by a cross at the apex of the gable. The roofs are covered with red tiles. The church, which will accommodate 300 worshippers, has cost £3,500.

In connection with St. Paul's Church and School, we may add that the Morley Floral Society held its exhibitions for many years in the schoolroom, the first show taking place on the 13th of August, 1838, the late Norrisson Scatcherd, Esq., being president, Dr. John Swinden the treasurer, and Mr. David Butterfield the secretary. The number of subscribers was 27, subscriptions £3 7s. 6d., for admission to the show 11s. 6d.; out of which the committee gave 20s. as prizes. The expenses were 28s. 3d., leaving a balance in hand of 30s. 9d. This humble show increased in interest year after year, till in 1870 it had, for patrons, earls, baronets, commoners, and men of all classes; a noble list of nearly five hundred subscribers, and an annual revenue of more than three hundred pounds; a splendid show ground, and ten thousand visitors on the show day. The show ultimately dwindled into insignificance, and has not been held for many years past.

A little beyond the Fountain Inn, and in the direction of Hungerhill, is the new Sunday school connected with the Primitive Methodist denomination. The corner stones of this building were laid on April 19, 1878, by Councillor George Webster, of Gildersome, Messrs. D. Hartley, Joseph Schofield, and Samuel Stockdale. The building con-

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Longley kept on the school in Sheard's house. In a few years they removed the scholars to Mr. John Cockerham's day school in the Hungerhill, where every Sunday a paid teacher was employed; and it is interesting to notice the ways and means of support in these earliest Sunday schools. Sometimes the money came from subscriptions, sometimes from private munificence, sometimes from collections at the chapels, and sometimes, strangely enough, from the rates. In some instances the minister and his helpers bore the expense at first, and appealed to the public afterwards.

It must be borne in mind that the expense connected with Sunday schools seventy years ago was considerable, for there were the materials for secular instruction to provide—slates, sponges, spelling books, reading books, and desks. At the school held in the Hungerhill, writing was taught by means of a wand, the scholars tracing the letters in a bed of sand provided for the purpose at one end of the room. It is also to be considered that in those days everything was much more expensive than now. A copy of the New Testament cost eighteen-pence; books, stationery, and printing in proportion; and candles—no small item, for school was taught in the evenings—were from tenpence to one shilling per pound. We have heard of some very rude and make-shift expedients adopted in Morley, in the early days of Sunday schools, for carrying out their great end. If we now visit the new Wesleyan Sunday school, we shall see that we have elaborated our mechanism since then, and we can afford to smile at a good deal in those early times; but the object is still the same—the good of the children. One feature in the Sunday schools of these first years was the generosity of patrons and the adequacy of the voluntary principle, as shewn in the extensive system of rewards, and also the rewards without system.

The favourite mode of helping the schools, as we have elsewhere intimated, was that which still prevails—by special sermons and collections. It was no unusual thing, forty years ago, to see the announcement,—"A sermon will be preached by the Rev. ——, in E—— Chapel, when a collection will be made for the Sunday school, and silver will be expected in the gallery." These were neighbourly times, for "t'leading singer" from "t'Prims" would sing from the same book as "t'leading singer" from "t'Owd Chapel," and no loss of dignity followed. Sometimes a professional from a neighbouring town would generously give his services, and he or she became the observed of all observers. Important men in those days were the "leaders," for "conductors" had not then come into fashion; but some of these musical worthies were sadly lacking in quality of voice; indeed, some of their voices resembled that of old Job Senior, the Rombald's Moor hermit, who boasted that he could "sing all t'four pairts." A leading feature of the services was the anthem, for never could so important an occasion pass over without the "Hallelujah Chorus," or "The Heavens are telling," or some other equally elaborate piece of composition, appearing amongst

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the items on "Anniversary Sunday." The sermons are yet preached, and the "hymns and anthem" are sung year by year; but the event is dull and uninteresting, as compared with the animating spectacle of fifty years ago.

In the Wesleyan school, for many years, the elements of education, not merely religious teaching, were cared for. Alphabet and spelling book, slate and copy-book, preceded the Bible. A clean face and clean language were amongst the earliest lessons to be taught in regard to many a poor neglected child. It was this which kindled the enthusiasm of early Sunday school years, and kept sectarianism, in a great measure, out of the work.

In 1816, the friends erected a school on the present time-honoured site, to accommodate upwards of 250 children. The school was fitted up for the Lancasterian system, which consisted of teaching by monitors, with a master to conduct the whole.

This system continued until 1835, when the committee of management began to entertain serious doubts as to the propriety of teaching *writing* on the Sabbath Day. After much deliberation, the committee determined to discontinue the Lancasterian system as being too secular for the sacredness of the Sabbath. Accordingly, the school was remodelled; the paid teacher was dispensed with; the children were divided into classes, for which voluntary teachers were found; while over the whole one person was selected as superintendent. It was soon found that this was a step in the right direction. Scholars increased in numbers rapidly, and much spiritual good was effected. Soon the building was too small, and in the year 1850 it was enlarged to its present dimensions, giving accommodation to about 500 scholars.

So great was the success of the efforts made by the Wesleyan friends for the temporal and spiritual education of the children of the town, that the buildings used—a day school for boys and for infants and girls—became too small, and it was ultimately decided to pull down the old chapel, and erect more commodious premises on the site. The chapel was erected about 115 years ago, but on the new chapel being built in 1860, it was converted into a day and Sunday school. The plans for the new schools were selected from a number submitted to the trustees, the successful competitor being W. Hanstock, Esq., of Batley. The style of architecture is Renaissance, commonly called Queen Anne. The internal arrangements are of the American type, and is a style of Sunday school not built in England until about twelve years ago. The foundation stones of the schools were laid on September 1st, 1883, by Councillor Hudson, of Leeds, Mrs. Edward Jackson, Mrs. T. S. Smeeth, Mrs. Isaac C. Watson, Misses Williamson and Nelson, and Mr. Walter Chew.

The walls are substantially built of Morley Finsdale stone, and in appearance designed to accord with the adjoining chapel. The buildings include a large assembly room, 55 feet by 36 feet, on the ground floor,

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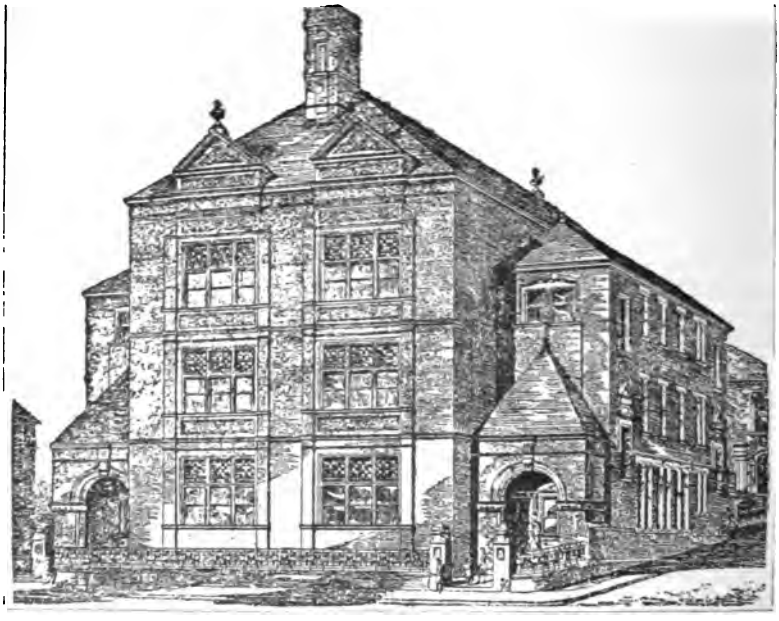
on three sides of which is a gallery, the total height from floor to ceiling being 33 feet 6 inches. The rostrum is placed at the end of the room, and, there being no gallery behind it, the speaker has command of the whole assembly. This rostrum is treated in an ornamental manner, and will accommodate ten or a dozen persons. The room is lighted by two large two-light windows in the gable, with windows also along each side wall, which windows are obtained by keeping down the side roofs over the class-rooms. The ground floor will seat 500, and the galleries 400, making total for large room, 900. The columns supporting the gallery are continued up to the ceiling line,



Wesleyan Sunday School.

dividing the roof into three parts, thus with pleasing effect forming nave and side aisles. Along the sides of the ground and gallery floors are provided twelve class-rooms, each 12 feet by 9 feet, also four, 14 feet 6 inches by 12 feet, and four larger ones 18 feet by 17 feet 6 inches, making twenty in all. A commodious infants' school, compact in plan, well lighted, and thoroughly adapted for its purpose, is provided in the basement towards Queen Street, giving eight square feet per child, according to the requirements of the Education Department. This room will accommodate 300 infants. There are two entrances from Queen Street to the infants' school, and two also from the chapel yard into the assembly room, which form the connecting link to the chapel.

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Every attention has been given to the heating and ventilation of the entire building, advantage being taken of the best systems extant. The finished wood-work inside is of pitch pine, well got up and varnished. No wood-work is seen in the ceiling over the assembly room, but is finished in plaster, with enrichments of a somewhat elaborate character.

The schools have cost £3,468 3s. 11d., and were opened by a grand bazaar, held in October, 1884, at which Henry Mitchell, Esq., J.P., of Bradford, performed the initiatory ceremony. The proceeds of the bazaar amounted to £1,300.

Of the earliest introduction of Methodism into Morley we have no authentic record, but the founder of the movement paid Morley a visit in the early years of his ministry, for he writes in his *Journal*:—

1747. April 22nd. I preached at Morley and Birstal.

This visit took place three years after the first Conference was held, which met at the Foundry, London, June 25th, 1744, and was attended by the brothers Wesley, four clergymen, and four lay preachers. It was not, however, until the *third* Conference that the country was divided into circuits—Morley being included in the Birstal circuit, which also embraced many of the surrounding villages. The chapel at Birstal was erected in 1751, towards the cost of which "all the Methodists of the neighbouring societies" contributed, and the trustees were selected from Birstal, Morley, Gomersal, Gildersome, and many other places. Previous to the erection of this chapel, Wesley, with his able coadjutor John Nelson, visited all the villages in the circuit, and, after preaching, Wesley either formed, or if one had previously existed, regulated the society.

In the early days of Methodism in Morley, the friends met in each others' houses, and held services when circumstances favoured in the open air. These were the days of "small things," but as the interest progressed and the society became more numerous, steps were taken for obtaining a chapel. In 1763 the first "meeting-house" was built on the site now occupied by the new schools. It was not an imposing structure, but, small and humble as it was, it met all requirements for a few years, until in 1769 a new loft was put in, as we learn from the chapel accounts.

The interior of the chapel was fitted up in a very primitive style, the seats were little better than benches, and the "lofts" were of the plainest character. The fittings were simple, and for lighting purposes candles were used which were fixed in sconces against the wall. The item for "Candles" appears regularly in the chapel accounts; and also the victualling of the preachers, who, at that day, came long distances, and generally on horseback; and for their convenience a stable was attached to the meeting-house, the chamber over which was used as a dining-room by members of the congregation who lived too far away to go home between the services. The stable was afterwards converted into a residence for the chapel keeper, and was only recently pulled down.

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The subscription to Birstal, as head of the circuit, was fixed at 42s. per quarter, and, with expenses of preachers and horses, the quarterly expenditure amounted to about £3 11s.

In 1802 a burial ground was provided in connection with the chapel, and the entries of burials appear in the book under the heading of "A Book of Mortality." The first interment took place on the 12th of May, and the entry is as follows :—

Elizabeth Watson, the wife of Joseph Watson, of Morley, was inter'd in the Methodist Chapel yard, May 12th.

In 1806, in consequence of an increase in the congregation, the Old Chapel was enlarged. The leading members at this time consisted of Saml. Crowther, James Bradley, Isaac Crowther, Joseph Scarth, John Haigh, Jos. Watson, and Isaac Watson. In connection with the enlargement we find that there was "paid to Mr. Da. Salt's for Oil when chapel was buildin, 5s. 3d." This Daniel Salt carried on the business of a drysalter at the Manor House, and was father to the late Sir Titus Salt, Bart. An interesting item appears relative to the chapel keeper, who it seems received, in addition to his yearly salary of six pounds, an outfit, for, under the head of "Robt. Garnett's Clothes," there is paid "J. Lobley, taylor note £3 1s., J. Smith, note 19s. 9d., Shoes 10s., Stockings 3s. 9d." No item is too small to be omitted from these chapel accounts.

Before the enlargement of the chapel, a special meeting was held to devise "ways and means," and the following document was drawn up and signed :—

Morley, August 1st, 1806. As it apears Needful that our Chapil shud be Inlargd, Wee the Leaders, Stewards, Members and Seate Olders, Do unanimously Agre to Re-build And Inlarge the same. In concequence of wich wee Expect after oure Subscription is Expended that part money wil be wanted to Discharge the Det that may Remain and of corse Secuaratys to give. We the under sined have Agreed with each other to Enter our Selves as Trustees for the said Methodist Chapil In Order to meete and manage the conditions of the Same as far as Lays in our power and are Willing to give Joint Secuaratay for money Borrowed or Lend on the same terms. Also we Agre and promise In the presance of God and Each other that wee wil hould, if posoble, the said Chapil for the Methodist preachers and our Selves In connection with the Late Mr. John Wesley. Allso we Recomend that at our Disolution others may be Ellected so that there may Ence forward be a Body to manage and soport the same Cause. Witness our hands, Isaac Crowther, Joseph Rhodes, Joseph Wade, John Webster, Joseph Webster, James Bradley, Isaac Watson, Thos Scarth.

In the chapel accounts for 1833 there are entries which are noteworthy, as for instance, "for Bell Ringinge Hold Chaple, 7s." This amount was paid half-yearly to Ben Foster, for his services in ringing the bell of St. Mary's, previous to the commencement of the Sunday services. A "quire of paper, 1s.," affords a striking contrast to the "5 quires for a shilling" of to-day. "Paid to Geo. Webster for Double Bass Mending, 12s. 6d." This was paid in anticipation of the Whitsuntide school festival, when the instrument would be in request. "Paid for oil, £1 4s. 2d.," the first entry denoting the change from

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candles to oil in the lighting of the chapel. Arrangements were made for the comfort of the preachers, for in 1839 we find that 11s. were spent in a "Tin Safe and Spiting Box." The choir were also well looked after, or, at least, the instrumental portion, for in one year we find entries as follows:—To Bass and Strings, £1 14s. Trombone Bag, 2s. Clarionett Mouthpiece, 3s. 6d. Single Bass Strings, 2s. 11d.

We have not a list of the first Trustees of the chapel, which was erected in 1763, but in the document given above we find the names of the Trustees in 1806, when the chapel was enlarged or rebuilt. In 1823 the Trustees were as follows:—Jonathan Brook, Isaac Crowther, Isaac Watson, Joseph Rhodes, James Overend, Thomas Wilson, Thomas Scarth, John Webster, Joseph Webster, John Gillgrass, Miles Hall, and James Bradley. In 1832 a new trust was formed, consisting of Josh. Rhodes, Benjn. Saville, Cornelius Rhodes, William Gisburn, Isaac Crowther, John Illingworth, and Joseph Robinson. This trust was dissolved in 1840, and a new one formed, in which five of the last-named were included, but the two others are not named.

The "Preaching House," as it was called, as we remember it in 1840, was a plain and unpretending building, and a stranger could not have failed to be struck with the dwarfish appearance of the chapel. It had one of the plainest of fronts, bearing unmistakable evidence that the good people who built it had no money to spend in ornamentation. It had two doors in the front, which admitted you almost directly into the body of the building, and to the stone steps leading very abruptly into the galleries. The pulpit was a plain structure, but was in those days graced with many of the leading lights of Methodism; and it was an interesting sight to see the chapel packed with hearers when Joan Preston, James Everett, Dr. Beaumont, Dr. Bunting, Dr. Newton, and others equally talented, came to the village.

"Billy Dawson" was a frequent visitor to Morley, and attracted large audiences. His pulpit ministrations excited as much interest and attention as those of the preachers just named. Many of the ablest ministers the Wesleyan Society has ever had felt it a great privilege to preach in that old sanctuary. From the account book we have drawn extracts from, we learn that the people here, as in most other places, had seasons of trial and depression; for, in 1832, a meeting of the Trustees was held "to consult the best measure to be taken for the restoration of a lost Union and Peace owing to the change of their Local Preachers taking place;" but, notwithstanding this and other dark clouds which occasionally gathered over the place and the people, the cause never looked back, but maintained a steady onward course. The people were in earnest, and passed through the clouds in safety, until at the present time they may be said to be in the full blaze of the "sunshine of prosperity." Between the chapel and the Sunday school was the graveyard, in which was gathered up the dust of many pious pilgrims who, in days gone by, had worshipped in this house of peace. A movement in favour of more adequate provision for the increasing

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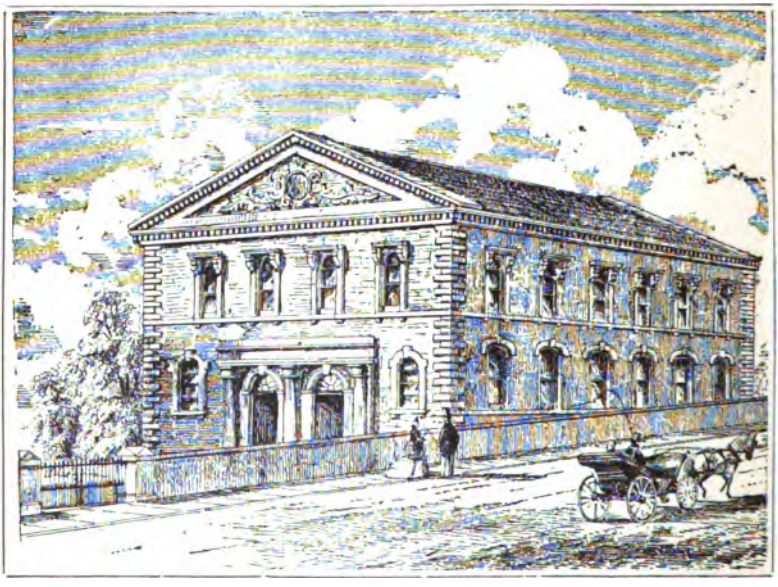
congregation began in 1859, when a meeting of the society was called "to consider the propriety of erecting a large new chapel," and at the close of the meeting twelve hundred pounds was subscribed towards the cost of a new building. The old chapel, with a considerable extent of land in close proximity, was purchased from the Earl of Dartmouth, and the foundation stone of the new structure was laid on September 20th, 1860, by the Rev. S. D. Waddy, President of the Conference. In 1861, the building was opened by the Revs. Dr. Dixon and G. B. Macdonald. The contributions at these services reached the liberal sum of £525. The chapel, situate in Wesley street, is an imposing and



Wesleyan Chapel.

elegant structure, in the Italian style of architecture, and was designed by Mr. Simpson, of Leeds. The front has pilasters and pediment, and two door-ways, with a small vestibule. Here are the staircases leading to the galleries, as well as the two door-ways leading into the aisles, which extend the whole length of the chapel. At the opposite end of the chapel the pulpit is placed, with the communion table in front of it. There is a gallery along the sides and at one end of the chapel, a recess behind the pulpit being occupied by the organ and singers' pew. The building is warmed with hot water, and lighted by sunlights in the ceiling and underneath the galleries. The chapel will accommodate one thousand people, and cost, exclusive of the

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organ, about £2,500. The organ, built by Mr. Booth, of Wakefield, was put into the chapel in 1863, and cost, with the case, about £500.

Opposite the New Wesleyan Schools is Peel Street, *alias* Andrew Lane, *alias* Overend Lane, the last name being given to the thoroughfare in honour of Mr. James Overend, a well-to-do manufacturer, who resided here forty years ago, and carried on a large and profitable trade. Beyond Mr. Overend's house were green fields with no signs of the "City," which now gives the name to the many houses, chapels, schools, mills, etc., which have been erected here within the last fifteen years.

At the corner of Peel and Commercial Streets is the United Methodist Free Church, or "Reform Chapel" as it was at first designated. This body worshipped in the first instance in the Town's School, Troy Hill; but, in 1858, they built the present chapel, which was opened in August of that year by the Rev. James Everett and others. The chapel, which has been enlarged during the last few years, is a neat structure, and is approached by a flight of steps. In the vestibule are the doors leading to the body of the chapel; on the left is the vestry, and on the right the staircase leading to the gallery, which occupies one end of the chapel, the other being appropriated for the pulpit platform and the seats for the choir. A small organ is fixed behind the pulpit platform. The chapel will accommodate about 500 persons. Underneath is a residence for the chapel keeper and a commodious schoolroom. In 1873, the congregation spent £400 in enlarging and improving the chapel, and in the erection of a vestry.

A little beyond the chapel in Peel Street are the handsome Peel Street Board Schools, a description of which has already been given.

Returning along Peel Street, we find that, nearly fifty years ago, in a little square falling back from the road, at the junction of Queen Street, lived John Barrowclough, better known as "Doctor John," who practised the healing art in a somewhat primitive fashion. John had been a soldier and had served in several campaigns, and he had marvellous stories to tell of hairbreadth escapes and dangerous adventures through which he had passed. The "Doctor" was a fairly intelligent man, a great politician and village oracle, and his company was much sought after, as he was fond of imparting to others the information he had gathered in his reading and travels. At the opposite corner, in Queen Street, was a wright's shop occupied by J. Marshall; while in the fields above was the pleasant homestead of Joseph Rhodes, a farmer and manufacturer of "healds and slays," used in the woollen trade. In this house was born Mr. Manoah Rhodes, who, leaving Morley in 1822, went to Bradford to learn the trade of a silversmith. In 1836 he commenced business on his own account, and prospered greatly. In 1873 he was elected Mayor of the borough, and in 1876 was placed upon the commission of the peace. After a lingering and painful ill-

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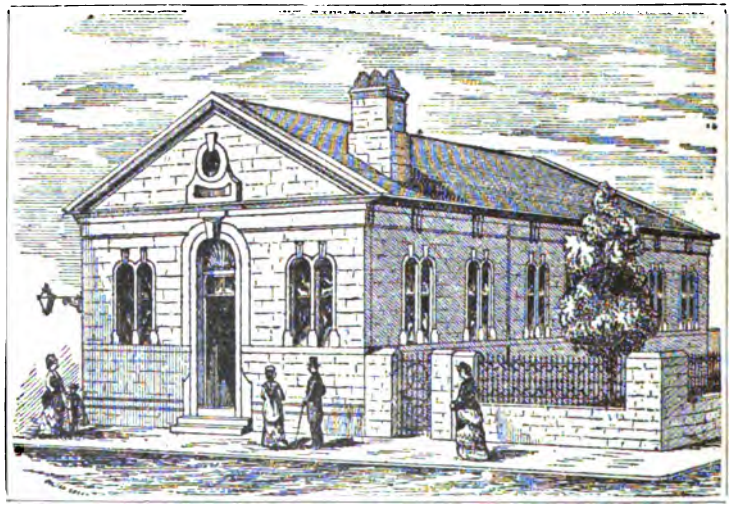
ness, Mr. Rhodes died a few years ago, leaving six sons and two daughters. Mr. Rhodes was married in 1836 to Ann, daughter of Joseph Watson, and niece of the late Isaac Crowther, Esq., of Croft House, Morley.

Passing the Queen's Hotel, the property of Mr. B. H. Worrall, we again reach Commercial Street, and the Masonic Hall, the foundation stone of which was laid May 5th, 1869, with full masonic honours.

A little beyond the Hall, in Albion Street, is the Baptist Tabernacle. In April, 1871, the Yorkshire Association of Baptist Churches resolved to form a church in Morley, and rented the Oddfellows' Hall for that purpose. In 1872 the Rev. James Wolfenden accepted a call



Baptist Tabernacle.

to the pastorate, when a church was formed, consisting of twenty-four persons. In a few years the Hall became inconveniently crowded, and it was found necessary to build. The foundation stone of the Tabernacle was laid on Easter Tuesday, 1874. The building is in the Italian style, from the designs of Mr. John Simpson, of Leeds. The principal room is 72 feet long, by 36 feet wide, and 19 feet 6 inches high, and will accommodate 500 adults. It is used as a preaching room as well as for day and Sunday schools. At each end of the building are commodious class-rooms. The external walls are built with best double-dressed Morley wall stones, lined inside with brick. The whole of the ashlar dressings to the doors, windows, and cornice are from the best selected Morley

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stone, with cleansed labour. In June, 1875, Mr. Wolfenden resigned the pastorate, and accepted an appointment in Melbourne, but has since that time settled in America. In September, 1875, the Rev. Richard Davies accepted a call to the pastorate, and remained nine years.

In Hope Street is the large and commodious Market Hall, and also the Victoria Baths, both the property of Mr. B. H. Worrall, who has also provided the town with a recreation ground, known as Queen's Park. The Market Hall is capable of accommodating a large number of retail tradesmen, and the scene both within and without the building on a Friday evening is of the most lively character. The Park is situate between Field Lane and the fields beyond Scatcherd's Lane, in the direction of Cross Hall. A bicycle track runs round the ground, three lawn-tennis courts are provided, a capital cricket and football ground is laid out, and a covered grand stand erected, capable of seating more than 800 persons. The Park is used for political and other gatherings, athletic sports, band contests, cricket and football matches, etc., and is extensively patronised.

Opposite the Market Hall is the entrance that leads to Zion School and Chapel. The school is a handsome erection of brick and stone, having on the ground floor a lecture hall, used for a day school, two class-rooms, and a kitchen. On the first floor is a large school-room capable of accommodating 500 scholars; also five commodious class-rooms. The foundation stone was laid on Good Friday, 1866, by Joshua Taylor, Esq., J.P., of Batley.

The history of the body of Independents worshipping in Zion Chapel is not without interest. In the latter part of the last century, during the pastorate of the Rev. Thomas Clough at the Old New Chapel, a section of the worshippers at that place resolved to withdraw from it, and betook themselves to the house of one Margeson, at Churwell. For a time this small room answered its purpose, but, as the number of hearers rapidly increased, a resolution was passed to build a chapel, each member of the society engaging to exert himself to the utmost of his ability. In the year 1804 they purchased a plot of land near the top of Churwell Hill, and erected thereon a chapel at a cost of little more than £300. From its proximity to Daffil or Daffield Wood, it was called Daffil Chapel. The first and only stated minister who ever occupied the pulpit was Mr. Nathaniel Dickinson, a native of Morley, and one of their own number. He was a man of eminent piety, and, though lacking in scholarly attainments, he was distinguished by a strong and active mind. He occupied the pulpit for forty years with great acceptance, and his labours both in connection with his own place, and also as week evening lecturer at the Old Chapel, were rewarded with success. He was never ordained to the pastoral office, the ministers in the district refusing him the rite, on the ground that he was self-taught, and would not hold on in the work of preaching for more than a year or two. Mr. Dickinson departed this life on the 16th day of May, 1846, in the 73rd year of his age. After his death,

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the pulpit was supplied by the Leeds Town Mission. In 1856 the congregation, chiefly residing at Morley, determined to leave the old place and build a new chapel at Morley; and to this end they bought an eligible plot of land in the centre of the village, on which they erected the present chapel and laid out a burial ground. The opening services took place in 1857, and for about four years the pulpit was supplied by "itinerants," when a call was given to the Rev. Richard Harris, of Westbury, who accepted it, and remained as pastor for about five years. In 1862, the Rev. D. W. Rowe, of Gainsborough, became the stated minister, but he resigned the office in 1865, when for several years the pastorate was vacant In January, 1872, the Rev. William Frost became the minister, and remained until his death, which took place on the 8th of May, 1877, at Luton. The Rev. John Dickenson subsequently held the office, but resigned about three years ago, and the vacancy has not yet been filled. The chapel is a neat brick edifice, and is entered by a flight of ten steps, and a small vestibule with two entrances to the body of the chapel. On one side of the vestibule is a vestry, and on the other a staircase leading to the gallery.

In May, 1885, re-opening services were held in connection with the renovation of the chapel. The edifice had been closed some weeks, during which it had been painted; a new organ put in by Messrs. Wordsworth and Maskell, of Leeds; and and a new and improved system of gas lighting introduced. The specifications of the organ are as follows:—

GREAT ORGAN C.C. TO G.

Open Diapason ... 8ft.	Wald Flute ... 4ft.
Open Diapason ... 8ft.	Principal ... 4ft.
Stopped Diapason ... 8ft.	Twelfth ... 2⅔ft.
Gamba ... 8ft.	Fifteenth ... 2ft.
Dulciana ... 8ft.	Cremona ... 8ft.

SWELL ORGAN C.C. TO G.

Lieblich Bourdon ... 16ft.	Principal ... 4ft.
Open Diapason ... 8ft.	Fifteenth ... 2ft.
Lieblich Gedact ... 8ft.	Mixture ... 3 Ranks.
Keraulophon ... 8ft.	Cornopean ... 8ft.
Vox Celeste ... 8ft.	Oboe ... 8ft.

PEDAL ORGAN C.C.C. TO F.

Open Diapason ... 16ft.	Soft Bass.
Bourdon ... 16ft.	

COUPLERS.

Great to Pedals.	Swell to Great Octave.
Swell to Pedals	Pedal Octave.
Swell to Great.	

The instrument possesses great power, and is also very sweet in the soft stops. The front is of selected pitch pine, French polished, and is surmounted with highly-illuminated speaking pipes, in front of which is

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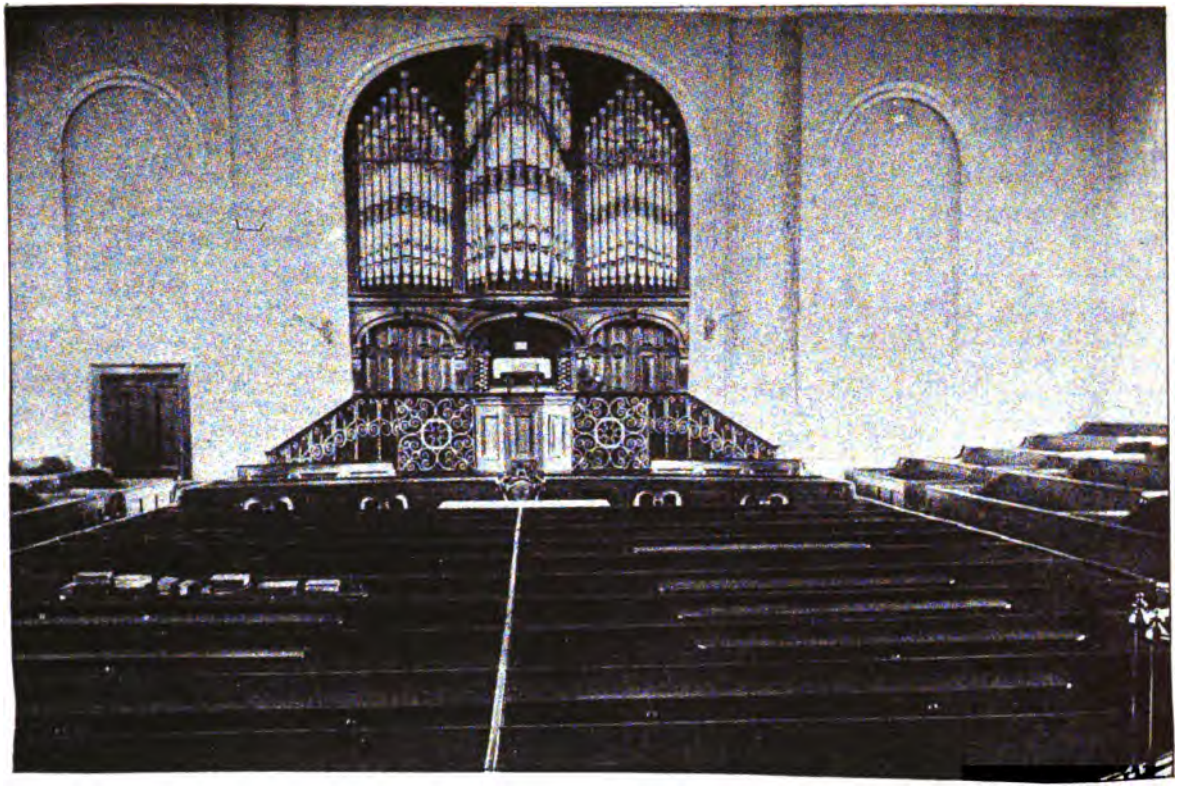

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INTERIOR OF ZION INDEPENDENT CHAPEL.

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some well-executed ironwork, made by Mr. Dougill, of Great George Street, Leeds. Mr. E. J. Dodgshun, architect, East Parade, Leeds, designed the case. The accommodation in the chapel is for 600 persons, and the cost of erection was £1,000.

Returning into Queen Street, a few steps bring us to the Old Manor House, standing back from the street a few yards. No more interesting building is left to us, whether we consider its connection with the former lords of Morley, or with men of eminence of more recent date. The Rev. R. Balgarnie, in his *Life of Sir Titus Salt*, says of this house:—

It is well designated "old," for it was built about three hundred years ago, and was evidently not "built to sell," but to last. The walls are in some places three feet thick; the roof is low, and covered with slabs instead of slates. In front the ivy throws its green mantle over the old walls; behind a contemporary

South View of Manor House.

pear tree stands, still bringing forth "fruit in its season" (?) If a "Manor" was attached to the house in olden times it is not so now, for it is surrounded by dwelling-houses and warehouses. The old house has been subject to various changes, both within and without, since Titus Salt lived in it. When he afterwards paid a visit to it with his children, he could hardly identify the old place. The front entrance had been removed to the south end. Old windows had been built up and new ones made. The rooms on the ground floor, which were originally about six feet high, had been sunk a couple of feet, and were now entered by steps downwards. The room where Daniel Salt, the father, kept his drysalting stores, was transformed into a drawing room. The kitchen with its stone flags; the ceiling with its bare wooden beams where the oatcakes were suspended to harden, and the hams to dry; the wide stone staircase leading to the floor above; many of these remained much the same, but all other marks of identity were effaced.

Of the house in ancient times we know but little, except that in 1663 it was in the occupation of Captain Thomas Oates, the Farnley Wood Plotter and schoolmaster. In 1800 the house was in the occupa-

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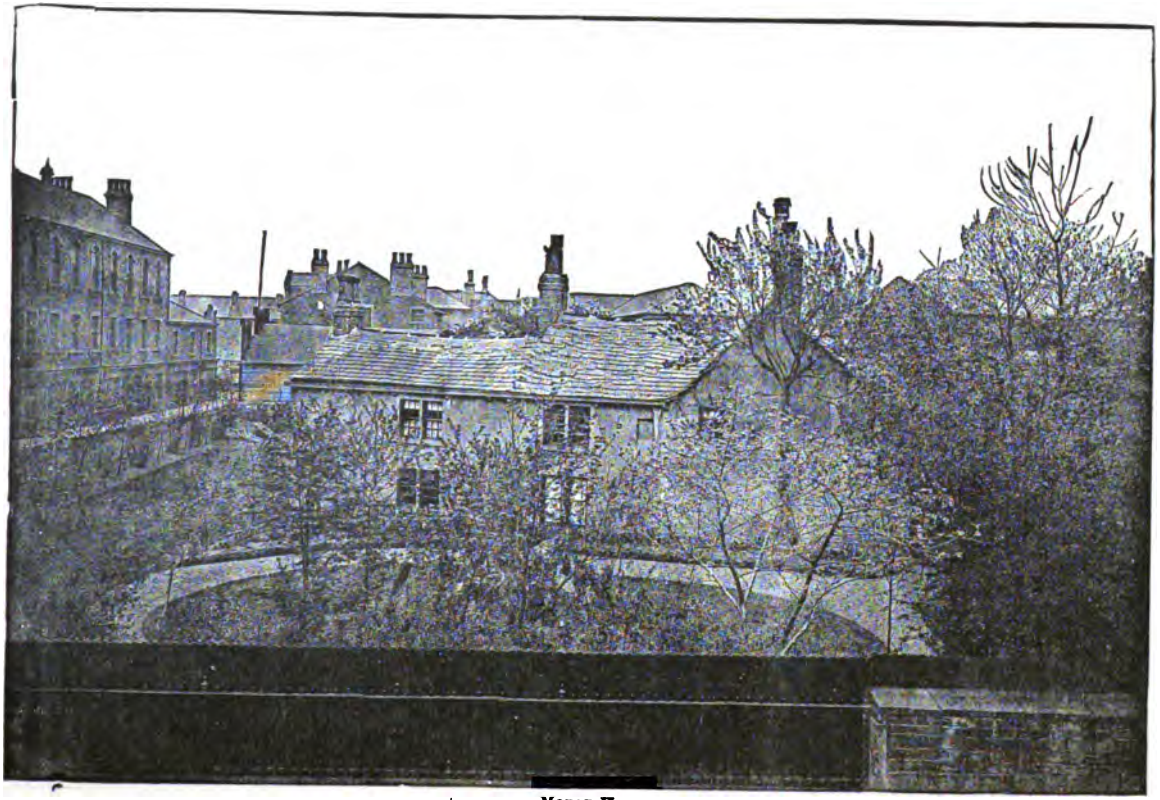

Manor House.

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tion of Isaac Smithies, a local worthy, who took a prominent part in township affairs, and was in a thriving way of business as a drysalter. When he died in the beginning of the present century, he left no one to carry on his business, which ultimately came into the hands of Daniel Salt, who had married, in 1802, Grace, the daughter of Mr. Smithies. Mr. Salt was living in Hunslet previous to his marriage, and carried on an ironfounding trade; and after his removal to the Manor House he kept on for some time the business at Hunslet and also that at Morley. In a while the former was abandoned, and Mr. Salt was afterwards known as "Daniel Salt, white cloth merchant and drysalter." He was a man of strong individuality—a plain, blunt Yorkshireman in manner and speech. He was tall in size, strong in bone and muscle, and had an impediment in his speech. He was industrious and energetic in business, and his sayings, quaint and original, were long remembered after their author had passed away.

Titus Salt, the son of Daniel, was born at the Manor House on the 20th of September, 1803. He was the first of a large family, all of whom are gone. When at a proper age, Titus was sent to a dame school, kept by Mrs. Nicholls, and afterwards went to one of the day schools, probably the one kept by Mr. Trenholme, in the Town's School, Troy Hill. At nine years of age he was transferred to the Batley Grammar School, then taught by the Rev. J. Sedgwick, curate of the Parish Church. After attending this school for twelve months he left, on account of the removal of his father from Morley to Crofton, near Wakefield. When seventeen years of age, Titus was placed with Mr. Jackson, of Wakefield, to learn the woolstapling business; but in 1822 he accompanied his parents to Bradford, and again followed the woolstapling until he joined his father in that business, and the firm was known as "Daniel Salt and Son." The connection lasted until 1833, when the father retired, and left the business to his son. At this time the firm had commenced to deal in Donskoi wool, which was imported from Russia and largely used in the woollen manufacture; and Mr. Salt determined to ascertain if the wool could not be used with equal advantage in the worsted business. He endeavoured to overcome the prejudices of the customers of the firm, who objected to use the new material, and, being unsuccessful, he

Arms of Salt.

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commenced the manufacture on his own account with great success. The goods produced were such as to convince the most sceptical of the commercial value of the wool, and in a few months Mr. Salt had three mills fully employed in the manufacture, and a new staple was thus introduced into the Bradford trade. He married about this time, and settled down in a home near to his parents; and the father was full of pride at the remarkable success of his son, and spoke of "Our Titus" with affectionate familiarity.

The next discovery made by Mr. Salt was that of the alpaca, as a fibre calculated to be of great service in his trade. This material came under his notice in 1836, in Liverpool, and the story of its purchase has been amusingly narrated in *Household Words*. When he had purchased the alpaca wool, he had no machinery adapted for manufacturing it into dress goods; but, nothing daunted, he purchased what was necessary, and in the course of a few months he had the satisfaction of seeing, as a result of his labours, that beautiful fabric which is now worn by rich and poor in all parts of the civilised world. And whilst Mr. Salt himself profited largely by his venture, the Bradford trade received a stimulus which found employment for thousands of workpeople. In the month of November, 1848, Mr. Salt was elected Mayor of Bradford; in November, 1850, he formed the plan of Saltaire; and on the 20th of September, 1853, the inauguration of the works in that town took place, the occasion being also his fiftieth birthday.

In 1859, Mr. Salt was elected M.P. for Bradford, in the Liberal interest, but in 1861 the state of his health compelled him to resign the seat. He was at this time residing at Methley Park, from whence he dispensed his wealth with no niggardly hand, giving large sums to various charitable objects, notably £5,000 to the Sailors' Orphanage, Hull; £5,000 to the Bi-centenary Memorial; £2,500 to the South Cliff Church, Scarborough, etc., etc. In 1867, he was honoured by being made a Chevalier of the Legion of Honour of France; and in 1869 a baronetcy was conferred upon him by Her Majesty, through Mr. Gladstone. His gifts were still bestowed with no slackness, for at this time we find him giving a donation of £5,000 to the Northern Counties Lunatic Asylum, and a similar amount to the Bradford Infirmary. In 1871, he presented to the town the beautiful Park, which serves as a recreation ground for his workpeople and large numbers of visitors; and one of his latest benefactions was the sum of £11,000, to provide two scholarships for boys, of £120 each, at the Bradford Grammar School, and two, of £100 each, available for girls.

In August, 1874, a marble statue of Sir Titus was erected near the Town Hall, Bradford, at a cost of £3,000. On the 29th of December, 1876, Sir Titus passed away to his rest; and on the 5th of January, 1877, the funeral took place, which, it is said, was attended by more than a hundred thousand persons; and it was remarked that "it seemed as if the entire population of Bradford, Shipley, and Saltaire had assembled as mourners."

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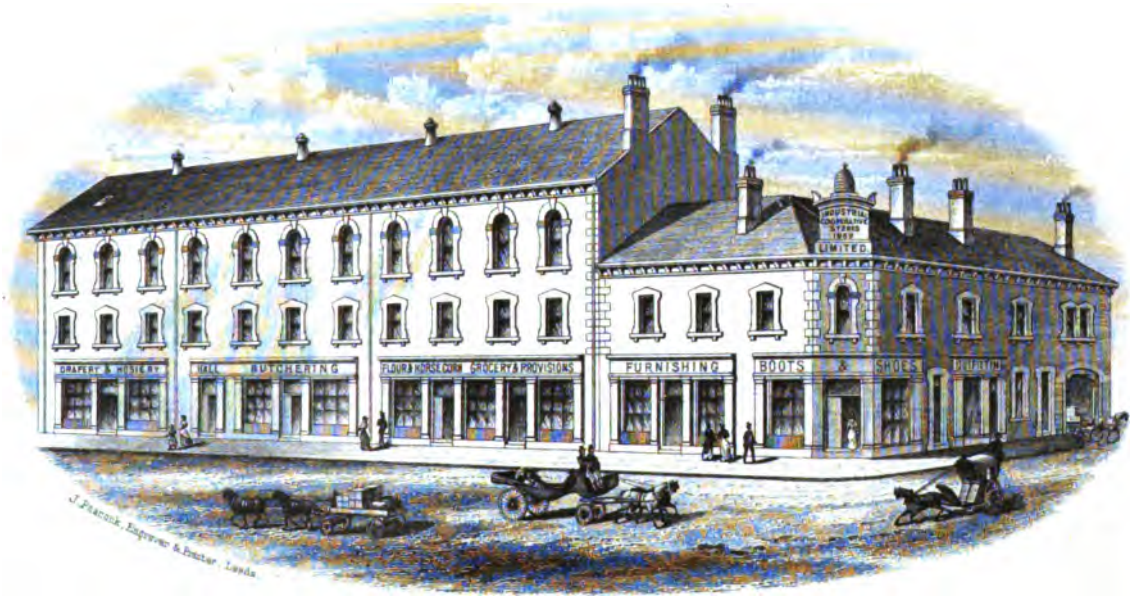

MORLEY INDUSTRIAL CO-OPERATIVE SOCIETY'S CENTRAL STORES.

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Sir Titus was to literature and literary men ever a steadfast friend; indeed, his help was ever ready to encourage whatever was good and useful. In all his acts, public and private, it was manifest that neither the accumulation of wealth nor the desire of worldly position was the actuating motive in his character. He ever manifested a deep interest in the town in which he was born, and his sympathy and help were cheerfully rendered when an appeal was made to him on behalf of the religious or the literary institutions of Morley.

Behind the Manor House, in Albion Street, are the barracks belonging to the Salvation Army. The building is of wood, and will accommodate about 500 persons. This body have had an existence in Morley for about four years.

Opposite the Salvation Army barracks are the extensive stores of the Morley Industrial Co-operative Society. During the last twenty years Morley has borne a conspicuous part in furthering the Co-operative movement, and in the future the efforts in this direction will form an important factor in any history of the place. Thirty years ago, a few earnest working men, principally total abstainers, rented a shop in the Hungerhill, and, for their mutual benefit, carried on the trade of butchers, and for some time with a fair measure of success; but, ultimately, the venture had to be abandoned, the members having had to encounter many difficulties arising from popular prejudice and from dishonest servants. Several attempts of a co-operative nature were made at subsequent periods, but each had to succumb to the ignorance and prejudice of the class for whose especial benefit the efforts had been put forth.

In 1866, another and a more successful attempt to improve their social position was made by a number of working men. A meeting was held in the Town's School, and a Society was formed, consisting of forty-five members, with a subscribed capital to the amount of £35. Commencing with the butchering business, they soon began to realise a profit, which furnished the promoters with a practical argument in favour of their venture, and a desire to enlarge the sphere of their operations. A grocery business was commenced in a shop in Brunswick Street, and, at the end of the year 1866, the Committee issued their first half-yearly report and balance-sheet. In it they stated that they had 174 members enrolled, with a capital of £84 3s. 6d., interest £4, and loans to the amount of £10. The profits amounted to £41 19s. The business continued steadily to grow, and other working men became alive to the advantages of trading with the Society. In 1870 the first portion of the present handsome and extensive stores was built and opened for business. The share and loan capital of the Society amounted in December, 1885, to £31,205; the number of members at the same time was 3,354. The profit for the twelve months ending December 31st was £9,499, the actual cash sales during the year amounting to £75,444. The Society has branches at Bruntcliffe, Ardsley, Tingley, Gildersome, and, in Morley, in Great Northern Street,

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High Street, and Church Street. The Society possesses a news and reading room, well supplied with newspapers and magazines; a circulating library, with upwards of one thousand volumes, both free to members; and two lecture rooms, the smaller one to accommodate 200 persons, and the large room capable of seating 600 persons.

A little beyond the stores, in Commercial Street, is the Old Parsonage, to which reference will be made hereafter; and in close proximity is the Zoar Particular Baptist Chapel. The principles of this section of the religious community were occasionally preached in Morley previous to 1870, but it was in that year when a preaching room was expressly set apart for the use of this body of Christians. The room had been used for manufacturing purposes, but was painted and renovated, and opened in June, 1870, by Mr. J. Thornton, of Accrington. At the end of three years more room was required, and a site was obtained in Commercial Street, on which was erected a neat structure of stone. The corner stone was laid on the 4th of March, 1873. The chapel, which is small, has underneath it a residence for the chapel keeper. A stone panel, inscribed, "Zoar Particular Baptists, 1873," is inserted in the entrance gable, which is pierced by two windows on each side of the building. The interior is well lighted and tastefully furnished. The chapel was opened on Sunday, July 27th, 1873, when three sermons were preached by Mr. T. Walsh and Mr. Mogson.

Behind the chapel is the "Gospel Hall," a building erected about five years ago, for "the promotion of Scriptural Holiness." The edifice is a substantially-built stone structure, is well lighted, and is fitted up with much taste.

Passing along Little Lane, we re-enter Queen Street, and find ourselves at the Local Board Offices, the seat of our local Parliament. Previous to the year 1862, the supervision of the highways, as well as other responsible duties connected with the general management of the town's business, were conducted by surveyors, overseers, assistant overseers, guardians, etc.; but the sanitary condition of the town being found to be very defective, and the general management of affairs in an unsatisfactory condition, the townspeople elected a Board, under the Local Government Act. This was not accomplished without much opposition, for at an uproarious parish meeting, held on the 7th day of February, 1862, it was proposed "That the Public Health Act be adopted;" but the proposal was rejected, only sixteen hands being held up in its favour. Nothing daunted, the friends of the Act demanded a poll, and worked so hard to achieve success that at the close of the poll the number of votes in favour of the Act was 633, whilst against it there were 480, leaving a majority in favour of its adoption of 153. At the election of the first Board, great efforts were made by the opponents of a Board to return men pledged to a standstill policy, but in this they were defeated. The successful candidates, all in favour of the Act, were:—Messrs. Daniel Hinchcliff, Andrew Cowburn,

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Samuel Scatcherd, Joseph Webster, N. Dixon, Edward Jackson, Joseph Rhodes, Joshua Asquith, Thomas Garnett, William Dixon, Thomas Watson, and Joseph A. Haigh. Mr. Nathaniel Dixon was appointed chairman, and Mr. T. A. Watson clerk.

During the twenty-four years the Local Board has been in existence, there has been spent in drainage, sewerage, street improvements, and other works of a public character, upwards of £32,000, and for private works of drainage, paving, and flagging, the sum of £14,152.

The initiatory step which led to a direct application for a Charter of Incorporation, was taken at a meeting held in 1884, when it was resolved that in order to secure better police supervision, and other reforms in local government, the Local Board should be invited to make application to the Privy Council for a Charter. The next step was taken on Dec. 13th, 1884, when voting papers were delivered to every ratepayer, and the result of the voting was as follows:—For Incorporation, 1,689; against, 207; neutral, 61. The rateable value represented by the votes was—In favour of Incorporation, £20,531; against, £7,483; neutral, £744. Application was now made to the Privy Council, and on the 24th of July, 1885, the Hon. T. W. Pelham, barrister-at-law, attended at the Local Board Offices and took evidence in reference to the petition. The inquiry was largely attended, and the evidence given most encouraging to the promoters, whilst only one ratepayer was present to oppose the application. The Charter was granted at a Privy Council, held at Windsor, on the 12th day of December, 1885; and, on the decision being telegraphed to Morley, on the 14th of December, a demonstration took place, when a torchlight procession, headed by the Brass Band, paraded the streets, and an outdoor meeting was held in the square in front of the Market place.

It is but a fitting tribute to our excellent town clerk, R. B. Hopkins, Esq., solicitor, to state that the success of the movement was largely owing to the zeal and industry displayed by him on the occasion.

The Charter, dated December 31st, 1885, was received in Morley on January 5th, 1886. The corporate body was to consist of a mayor, six aldermen, and eighteen councillors. The qualification for the office of councillor was to be the possession of property to the amount of £500 or a rating of £15 per annum, not being a parson, but being a resident householder within seven miles of the borough, and occupying house, warehouse, counting-house, or shop, within the borough. The qualification of a voter was to consist in the fact of his occupying a "house, warehouse, or shop," and of his being an "inhabitant householder." E Tindal Atkinson, Esq., barrister-at-law, revised the first burgess list, which comprised 2,726 names, viz.:—South Ward, 884; North Ward, 857; Central Ward, 985.

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Mr. Thomas Clough, who was named in the Charter as returning officer, officiated in that capacity at the first election of the Town Council, and the following is a list of the gentlemen returned, viz.:—

South Ward.—Messrs. James Barker, Tom Barron, Benjamin Hirst, David Pawson, Edward Fletcher Scholes, and John Henry Smith.

North Ward.—Messrs. William Holton, Charles Scarth, Oliver Scatcherd, John Wilson, Matthew Riley, and Samuel Rhodes.

Central Ward.—Messrs. John Clegg, George Johnson, William Sunderland Rhodes, Samuel Stockdale, John Hartley, and Henry Barker.

The first meeting of the Council was held on the ninth day of April, 1886, when the following gentlemen were elected as Aldermen of the borough, viz. :—

South Ward.—Messrs. John Dixon and Thomas Clough.
North Ward.—Messrs. John Hill and Edward Stockwell.
Central Ward.—Messrs. Joseph Schofield and David Thackray.

Mr. Hopkins, solicitor, was appointed Town Clerk, an office for which he possessed considerable aptitude, and to the possession of which he had established a claim by the valuable services rendered by him in the endeavour to obtain a Charter of Incorporation.

Only one gentleman was proposed for the office of Mayor, viz., Mr. Joseph Schofield, Windsor House, and he was unanimously elected. Mr. Schofield is a self-made man, a native of the borough, and was engaged for many years in the staple trade of the district, but retired from business in 1876, and has, since that time, taken great interest in township affairs. He has served the ratepayers as a member of the Local Board for twenty years, and as a Guardian of the Poor for three years.

It was determined that the Committees of the Council should comprise Finance, Waterworks, Building Clauses and Lighting, Highway, Street and Sewerage, Sanitary, and General Purposes; and that each Committee should include two Aldermen and nine Councillors.

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Woodburytype

Yours truly

Joseph Scholfield

FIRST MAYOR OF THE BOROUGH OF MORLEY.

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CHAPTER XI.

ST. MARY'S IN THE WOOD—NOTICE IN DOMESDAY BOOK—THE CHAPEL OF ST. NICHOLAS—THE NORMAN CHURCH—THE "QUEER END"—SAXON CROSS—ANCIENT SCROLLS ON THE WALLS—COPIES OF INSCRIPTIONS—THE NEW CONGREGATIONAL CHURCH.

RETURNING into Commercial Street, and leaving the Gas Company's offices on our left, we reach the gateway which gives entrance to the graveyard of St. Mary's in the Wood; and in writing of this church it is not our intention to go over the ground which has already been traversed in the published histories of our borough. We shall only use the existing narratives sufficiently to give cohesion to the additional information which we wish to convey regarding the Registers of St. Mary's, and other matters which have not as yet received much attention.

When the first church was erected on the site of the St. Mary's of to-day, who were the founders, or what were the peculiar views held by those who first planted a place of worship on the summit of Troy Hill, it is difficult to determine, for the exact date of its foundation is not known. In all probability some devout recluse first erected a small baptistery and altar on the site, after the primitive custom of those days, when churches were hard to raise, and persecution frequently drove the Christians of Ancient Britain to seek a refuge among the mountains or forest solitudes, and in "dens and caves of the earth." The site being in the thickest part of a densely-wooded portion of the district would seem to favour this idea; and after a while we can well imagine that a small church would be erected, as was usually the case in those times of fervent faith, for the use of the pious

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who resorted to the hermitage of the saint; and we have no hesitation in hazarding our belief that the present structure occupies the site of some such oratory, although, by reason of innumerable changes since that time, no traces of that early building are discoverable.

It is not unlikely that on this hill the Druid priests, amidst the incantations of their mysterious circles, invoked the patriotism of courageous barbarism in defence of their altars and their homes. Here, on this very spot, probably, in the primitive days of superstitious ignorance, our forefathers offered worship, like that of ancient Athens, to the "unknown God."

Though we have no positive proofs of the existence of a building for worship until A.D. 1086, when a church is mentioned in Domesday, we have every reason to believe that a place for worship stood on the site of St. Mary's in the days of the Saxon Heptarchy. PARSONS, in his *History of Leeds*, speaking of Rothwell, says that it was a place of importance in the times of the Saxons is demonstrated by the fact that it became a parish separated from the original one at Morley. BATTY, in his *History of Rothwell*, says that "Morley, which had the first church, was of this kind (of wood), and in Anglo-Saxon times served as the parish for the whole district. Rothwell eventually became separated from Morley and had a parish church of its own." It is more than probable that there has been a succession of ecclesiastical edifices on this spot from the time of St. Dunstan, the famous minister of the powerful Saxon King Edgar—a time in comparison with which the murder of the Princes in the Tower, the martyrdom of Ridley and Latimer, and Cranmer and Hooper, and the incidents of the Commonwealth, are recent events.

We sometimes try to picture what the earliest church which stood on the site of St. Mary's would be like. If not in the times of the Heptarchy, at least very soon after, it would be that the Saxons cleared a small space in the forest and erected a modest house of prayer; for no doubt one of their first thoughts would be, after having effected a settlement on the land, to erect some place which they might set apart for the worship of God. Of one thing we may be certain, that this primitive erection would be no grand stone edifice with towers, spires, and arches; with buttresses, pinnacles, and other architectural adornments. They were not masters in architecture. The forest by which the site of the church was surrounded would furnish the rough logs which constituted their building material, and no doubt the size of the church would be the sole feature distinguishing it from the huts in which the Morleyites of that day lived. This Saxon church, like hundreds of others in the country, being of wood, was doubtless destroyed in the wholesale devastation of this part of England by William the Conqueror.

As we have endeavoured to picture the church of these early times, we may be excused if we try also to realise the aspect of the neighbourhood around it, for the scenery embraced in a view of the

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landscape was widely different from that which its present prospect comprehends. Where now the London and North-Western Railway passes through the vale below the Common, awakening the echoes with the shrieking whistle, until the iron monster has fairly entered the darkness of the tunnel, which pierces the earth for nearly two miles; where coal mines and manufactories are in full work; and where the homes of the people may be counted by the hundred,—*then*, the glossy coat of the antlered deer, as it flashed across the glade to thicker covert, or frisked on the declivities, was the chief moving attraction that arrested the eye. Where, *now*, the tall chimney and the lurid flames of the brick-kilns send forth their dense volumes of smoke, the forester's fire, as it consumed the brushwood of the previous winter, sent up into the clear air of spring its gauzy wreaths of thin blue vapour. And, instead of a landscape stretching from St. Mary's to Middleton Wood, and up to Dunningley, and along the Rods to the Townend, dotted with farms and manufactories, collieries and iron-works, and marked with long rows of substantial dwellings, their vicinity alive with the hum of youthful voices just returning from school, or the merry, ringing laughter of mill girls, relieved from their daily toil, a very few solitary homesteads, buried in the woods, were all that gave signs of human habitation. In what would no doubt be a quiet and pleasant spot in the wood (which, we are told, was one mile long and one mile broad), overlooking the valley, was erected a house or chapel for the purpose of religious worship. By whom founded, however, and by whom first used, no records, we believe, exist to determine.

In writing of the various churches or chapels which have occupied the honoured site on Troy Hill for so many centuries, we may fairly admit that their history, for nearly all these ages, has been the history of the village itself; and we cheerfully grant that "an old parish church, weather beaten with the storms of centuries, is always an interesting and, locally, an important building, even when, as is sometimes the case, it has not been associated with great events in history." But when, as in the case of St. Mary's and its predecessors, the most important of the facts of our local history have gathered around and are interwoven with the life of the sacred edifice, it is then that with a pardonable pride we take pleasure in recounting some passages in the records of its eventful past.

After the Normans had come and dispossessed the Saxons, then a stone building, with more of architectural adornment, would supplant the old wooden church. When the Old Chapel was pulled down in 1875, to make way for the St. Mary's of to-day, there were found, embedded in the foundations, portions of two Norman arches and the keystone of one of them. The Norman decorations on these stones are similar to those which have been found in several other churches in Yorkshire. These stones are unerring evidences of a Norman church having existed at Morley soon after the Conquest. This Norman

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church, in our opinion, would be, architecturally, very much superior to the St. Mary's of our early days. In those far off times, it was customary to employ the most strenuous energies that could be expended, in order to make the parish church, in structure and design, the best building in the place.

Whilst we admit the existence of a Saxon church in 1086, we must bear in mind that shortly after the Conquest the Morley church was made a dependent chapel, and was conveyed as such to Nostel by the gift of the then parent church of Batley. After this time we believe that the chapel at Morley declined, and probably soon fell into decay, for there remains a notice which goes very far indeed to prove that no such building existed here, even when Henry III. ascended the throne in 1216. Some parts of the manor of Morley had been given to the priory of St. Oswald, of Nostel, by Ralph de Insula and William his son, and also by Robert Beeston. Both these families were magnates in the Norman period, and both were immense possessors of land in Morley for a considerable space of time. There is an account of Morley in the Harleian MSS., 797, which shews the connection of these families therewith, and for a full account of which we must refer our readers to SMITH'S *History of Morley*, page 128.

In folio 85 of the Nostel Coucher we find a notice respecting the CHAPEL OF ST. NICHOLAS of Morley, wherein we are told that "John the prior and Convent of St. Oswald, of Nostel, grant to Nicholas de Rotherfield and Euphemia his wife, and to their heirs, a license that they may have for ever a Chaplain in the Chapel of St. Nicholas of Morley, celebrating every day divine offices at their salary, and the aforesaid Nicholas and Euphemia for this grant have given unto us one oxgang of land in Morley." This, then, in all probability, is the origin of the Old Chapel of Morley whose chancel is said to have been "apparently of higher antiquity than even Edward II.'s reign."

This Church of St. Nicholas, in all likelihood, remained in existence until the fourteenth century, when, as history informs us, a large division of the Scottish army, after ravaging the country far and wide, laying waste all the towns and villages from Carlisle to York, came to spend the winter in our ancient town, and in return for our hospitality it is thought that they destroyed both the town and some portion if not all of the church. That the church was destroyed by the Scots is assured in a great measure by the discovery in 1875 of wall stones in the chancel end of the chapel, which had all the appearances of having been subjected to great heat. And to the chancel end of St. Mary's of ten years ago we must look for the link which connected us with the times of the St. Nicholas Church of the fourteenth century. What scenes these old walls had witnessed! They had stood through the times of the Norman feudal lords, when men were treated as so many cattle. Here pious worshippers would come to the Romish mass, for within the chancel there was a singularly formed projecting stone, evidently of Catholic origin, intended, as some think, to contain holy water, or, as

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others surmise, to support a crucifix. This insignificant building, as it would doubtless be, was, after all, one of the monuments of the ancient British Church—valueless, perhaps, in itself, for any architectural beauty, but of no small importance as a proof and tangible illustration of early ecclesiastical history.

There is perhaps no more safe criterion, under ordinary circumstances, of the state of religion in any country, than the condition of those primitive edifices which were solemnly dedicated by the free will offerings and prayers of our forefathers exclusively to the service of God. The Norman church of St. Mary, judging from what is left of it to our day, was perhaps as good in its architecture as many of its contemporaries; but at that remote period few churches in England were costly, for, as was the case at Morley, they were built in times when wealth did not abound. The Morleyites of the 14th century were poor, and yet of one thing we may be certain, that in this matter of church building they "did what they could;" and mean and simple as the "queer end" of the Old Chapel might look to us in this day of commercial affluence and ostentatious rivalry in school and chapel building, yet we have no doubt that the St. Mary's of the 14th century was the best and not the meanest structure in the town, and that in the arched and carved doorways and windows there was something of a *distinctive* character which would remind men that there was a difference, and ought to be a difference, between their ordinary habitations and the house of the "King of Kings."

There is one feature connected with these ancient churches which was highly commendable. We are told on reliable authority that in those primitive times the men who had zeal enough to build these sanctuaries were impelled by the same Christian influences to frequent them, and not to desert them, however difficult of access they might be, or however inconveniently they might be placed. We cannot but feel a real pride in the fact that on this hill top there arose, so many centuries ago, a witness of the truth, which has lived on through succeeding ages, and that there is still on that honoured site a place for worship, where thousands who have not yet entered upon their mortal life may have occasion to rejoice over its existence.

We cannot at this point take leave of the Old Chapel, the one with the "queer end," as it was called, without saying, in passing, that however pleasant it may be to see new churches and chapels springing up around us—however grateful to the eye may be the new and noble building which we call St. Mary's Congregational Church—it was to us a real grief to see the old place demolished. To see a building reared long ages ago by our Norman forefathers, and in which they and many succeeding generations had successively worshipped—in which, tens upon tens of generations had received baptismal, nuptial, and sepulchral rites, and with which every event of importance in Morley was connected—to see this ancient monument pulled down and destroyed was a source of regret to us, as it was to many others, who had a taste for that which is aged and venerable.

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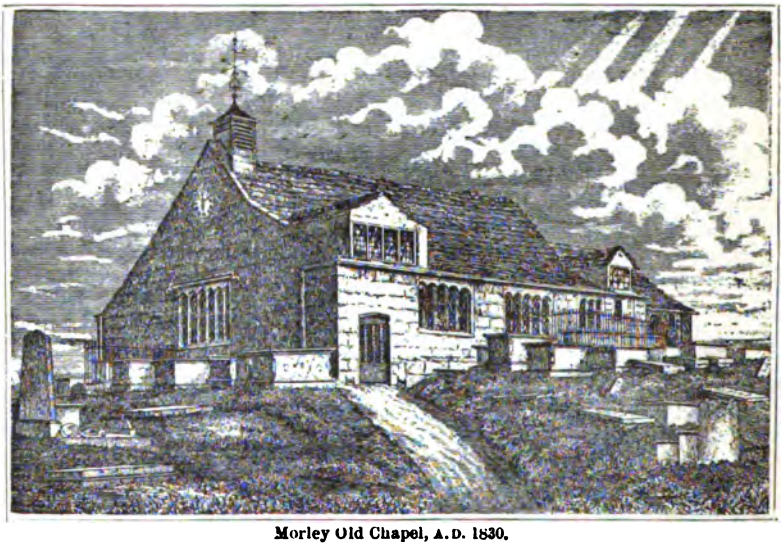
Another evidence of the antiquity of St. Mary's as a place for worship is to be found in the pedestal of what has undoubtedly been a Saxon cross, which may yet be seen on the south side of the Chapel. SCATCHERD tells us that the old people of his day assured him that it was formerly a sun-dial, but this account is hardly tenable, seeing that when the foundations of the New Chapel were dug out, in 1875, a stone dial was found, which had evidently done good service in past ages, but had most certainly a position in the exterior walls of the Chapel, and not upon the shaft of this cross. SCATCHERD endeavours, in ten pages of his gossiping History, to prove by analogy and in other ways that an ancient churchyard cross once appeared upon the base of this column. We agree in the main with his reasoning, and would



Morley Old Chapel, A.D. 1830.

further add that it is on record that "with the advent of Christianity the whole field of mystic symbolism shone out with another light, the cross partaking with the rest of emblematic devices in the great change. We find Christian crosses everywhere. They were erected at the heads of graves before A.D. 450; and before 1050 every churchyard had its central cross to impress the sacredness of the spot." Other writers inform us that the cross originally marked out the hallowed spots where Christianity was first preached to our forefathers, and near to which the church was usually erected. From the like sources we learn that these crosses were in many cases removed from our churchyards at the time of the Reformation, or were afterwards destroyed or defaced by the Puritans in their great zeal for uprooting everything good or bad which, as they thought, savoured of Romanism. STONE, in his "God's

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Acre," informs us that "one especial symbol of the consecration of a churchyard was the erection of a cross, to remind us of the benefits vouchsafed to us by the cross of Christ." At the present day in Cornwall almost every churchyard has one at least on the south side of the church, usually raised on a mound or step similar to that in St. Mary's graveyard.

Returning to the St. Mary's of fifty years ago, we shall now proceed to speak of its appearance as we remember it at that time. The chancel, or east end, was the oldest part, and was built in the thirteenth century; but some portion of that erection it is supposed was destroyed by fire about the year A.D. 1322, when the village and church were set fire to by the ravaging Scots. The materials of this chancel were nothing more than cobble stones which had never been coursed or even tooled with the pickaxe; the rafters of the roof were placed on corbels or projections of stone. The nave or body of the chapel, while it lacked the age of the chancel portion, had many interesting tales to tell. The removal of the plaster, in 1865, revealed to view many carved stones of a zigzag pattern, set in courses, and mostly in the south wall, probably a portion of the Church of St. Nicholas. As nearly as can be ascertained, some portions of the nave were erected about the year 1560, and it was for some time used as the tithe barn for the lord of the manor. When the tithes began to be compounded for, it became useless for that purpose, and was, no doubt, converted into a place of worship about the time of James or Charles I. It was, however, soon after the times of the Commonwealth that its greatest improvement took place. SCATCHERD says that this is accounted for by "the discovery made in 1825 of several ancient scrolls on the walls of the chapel, whose inscriptions indicate with unerring certainty the time when they were written." These inscriptions were as follows:—

My son, fear thou the Lord and the King, and meddle not with them that are given to change.

Blessed are the peace-makers, for they shall be called the children of God.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

He hath shewed thee, O man, what is good and what doth the Lord require of thee but to do justice, to love mercy, and walk humbly with thy God.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Near to the one we have first-named, was the Royal Coat of Arms, with the letters "C.R." on each side of the crown, and also above the lion's head, and the date 1664 underneath the whole. Near to the last-named text, was once the Lord's Prayer; and on the other side of the

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King's Arms it was discovered that there had formerly been the Apostles' Creed; and over the whole there had once been the Commandments. At that time it was common to affix upon walls, passages from Scripture calculated to keep up a feeling of loyalty, and to inculcate a spirit of submission to the restored dynasty. STOWE, in his Chronicles, thus explains the origin of this custom:—"The practice of pulling down images and crucifixes began in the reign of Edward VI., and, as these symptoms of a defunct religion disappeared, the walls of the churches became decorated with inscriptions, consisting of appropriate passages of Scripture." SCATCHERD, in his History, gives it as his opinion that the inscriptions in the Old Chapel were levelled at Major Greathead, Captain Oates, and all those who had been privy to the Farnley Wood Plot in the year 1663, and also as a rebuke to the Republicans throughout the land.

We must here take exception to Scatcherd's theory as to the time when the inscriptions to which he refers were put up in the Chapel, unless, indeed, these were but copies of some which had been in another part of the edifice. On pulling down the Chapel, in 1875, it was proved beyond doubt that the walls on which several of these texts were found were not built before 1710, or fifty years later than the period assigned to them by SCATCHERD. This was gathered from the discovery, on the north side of the Chapel and within it, of a number of gravestones evidently put over graves that were enclosed when the enlargement of the Chapel by two side aisles took place. Four of these slabs had upon them brass plates with inscriptions dating from 1691 to 1704. With respect to the inscriptions on the scrolls, we believe that they were reproductions of others that were put up soon after the times of the Commonwealth.

In the first instance, St. Mary's could not have been of very extensive dimensions, but the addition of the nave, and other alterations as the population increased, rendered it, when we attended the services fifty years ago, a commodious place, though by no means an ornamental one. From outward evidences we could see that it had been built at three or four different periods. First, the chancel end, in the thirteenth century, or perhaps after the destruction by fire of St. Nicholas Church in the early part of the fourteenth century. Then the nave, in the sixteenth century; and the gallery or "cock-loft," in the latter part of the seventeenth century. There were no "long-drawn aisles," no "storied urn" or "animated bust," but only the humble simplicity of a pure and unadulterated taste, mingled with the gloomy solemnity which, to some minds, befits the Temple of the living God.

When we made our first acquaintance with the Chapel, it was one of the most cold, cheerless, gloomy, irregularly-pewed places of worship we have ever seen. There were no means of warming the place in winter, and the high-backed black oaken pews were as cold to the touch as an iceberg. As to the pewing, it seemed as if after the work had commenced every person who chose had formed a pew after his own taste,

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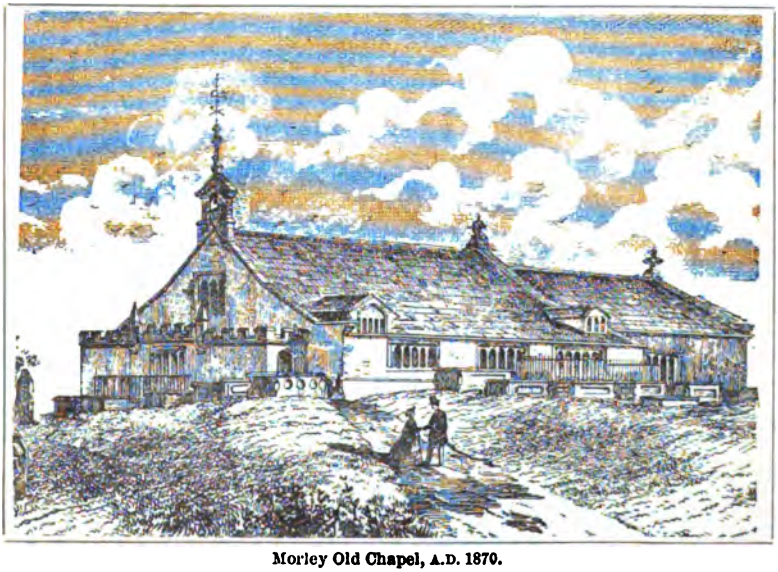
and to suit his own size, height, shape, and position in society. The pew of the squire, close to the pulpit, but raised two steps above the level of the body of the Chapel, was to all intents and purposes framed after the model of the four-post bedstead, and was a most gloomy structure. Like many others in the place, it was lined with faded green serge and hung round with curtains, so as to completely hide the occupants from the gaze of the congregation.

In the winter days, we were delighted when the service was over; when pattens began to clatter, and we could hasten to a place where the chills of the physical and spiritual atmospheres could both be averted. A singular feature of worship was presented when the congregation, on rising to sing the hymns, turned round in their pews,



Morley Old Chapel, A.D. 1870.

and, facing the organ and choir gallery, turned their backs upon the minister.

The nave of the Chapel, even after the improvements to which we have referred, was anything but a comfortable or respectable looking place of worship. At this time it was a separate building, the chancel being used as a school and vestry, and it was not till 1688 that the nave of the chapel was underdrawn and the chancel thrown into the main body of the edifice. From this time, until 1865, the appearance of the Chapel was only altered as occasional circumstances required, and these alterations were of minor importance, such as the addition of a gallery and the erection of an organ. These alterations were made about ninety years ago. When the old clock was put up we cannot say, but

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its ponderous mechanism proved it to be of a very early date. As we entered the porch which gave admittance to the side aisles and organ gallery of the Chapel, we could not fail to notice the pendulum solemnly and mysteriously moving from side to side, with a loud head-piercing tick or tack at each vibration. We have no doubt that the clock was first placed in its conspicuous position, at the west end of the Chapel, to supply a want which had long been felt in the village. This piece of mechanism, though of great service as the parochial time keeper, was, in one respect, an intolerable nuisance. The works, including the bell, were placed over the singers' gallery, and when giving warning to strike the hour, it was sure to call the attention of the congregation, more especially any strangers, to its noisy performance. The bell on which the hour was struck is dated 1683, and the motto, "Soli Deo Gloria"—Glory to God alone—shows that when cast it was intended for the service of the sanctuary. Of the source from whence it came we have no authentic record. Tradition says, it once served an useful purpose at Kirkstall Abbey, from whence it was transferred to Morley.

We have now briefly recapitulated the principal points in the history of the Old Chapel, where generations of our fathers were baptized and buried. We have traced its history from its earliest stage, when it was but a rude wooden erection, until it had become what is erroneously called in our day a "restored place of worship" of commodious proportions, and, finally, after arriving at a good old age, we saw it die, and be amongst the things that were. So passed away this ancient relic, some portions of it having survived through five centuries of English history; and men had no doubt on many occasions during that long period hurried to pray there when in deadly peril from the blackdeath, or plague, or small-pox; the Roman ritual, the Reformed liturgy, and Puritan prayers and sermons, had sounded within its walls. The work of destruction commenced in 1875, and that and the two following years were occupied in the erection of the present beautiful structure.

The building of the new St Mary's extended several feet in every direction beyond the limits of the Old Chapel, thus cutting through many graves, and in some cases—as at the east end, where a large depth of soil had to be removed to form the chancel—removing whole bodies from their graves one after the other. These remains were mostly buried in one deep grave, without "one frail memorial" erected to mark where their disturbed ashes repose. Many of the grave-stones were removed to other parts of the grave-yard, and future historians must not read too literally the headings, "Here rest the remains of ——" or, "Here lyeth"——for such is not really the fact.

The new church is one hundred feet long by forty-five feet wide, consisting of nave, side aisles, and transept, and will accommodate 850 persons. The walls are of Northowram stone, with ashlar dressings. At the west end a nicely-proportioned tower rises to a height of one hundred and forty feet. At a height of seventy feet an elegant clock,

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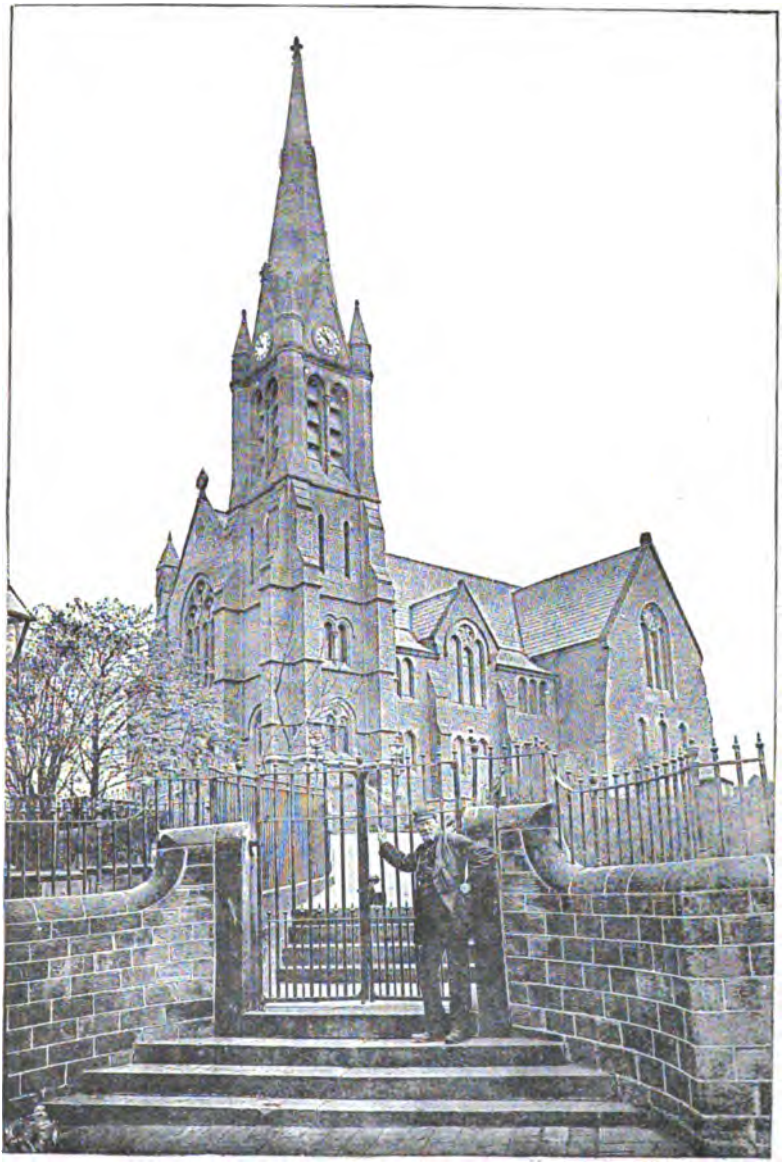

St. Mary's Congregational Church.

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with four dials, has been fixed, which can be seen for a considerable distance. Entrances are provided on the principal front leading into a vestibule; staircases communicating with the galleries. The nave is wider than is usually seen, by which increased height and a better appearance is obtained. The centre bays of the nave are higher than the other arches, and the windows on each side are so disposed as to shed a flood of light into the church. A circular window is placed in the east gable, and a four-light traceried window surmounts the principal west entrance. The staircase opposite the tower is covered with an octagonal roof, and, combined with the principal gables and those of the transepts and central bays, produces a picturesque and harmonious effect. The roof is open timbered. The organ recess is behind the pulpit, and is filled in with a fine-toned organ, built by James Conacher & Sons, of Huddersfield. The organ was the gift of three members of the congregation, and a brass plate above the key-board contains the following inscription relating thereto:—

To the Glory of God, This Organ is presented to the Church of S. Mary in the Wood by Messrs. Tom Oakes, Charles Scarth, and John Wilson, as a Memorial to the late Emmanuel Bradley, Esq., who generously and liberally contributed towards the erection and support of this church; and also as a Memorial of the late Rev. George Southey, B.A., a learned and faithful Minister of the Old Chapel which stood on this ground. Morley, January 4th, 1883.

The tone of the organ is very rich indeed, and the list of stops is as follows:—

GREAT ORGAN.—Compass CC to G in Alto.

Open Diapason (large) ... ... 8ft.	Principal ... ... 4ft.
Open Diapason (small) ... ... 8ft.	Fifteenth ... ... 4ft.
Stopped Diapason ... . 8ft.	Piccolo ... ... 2ft.
Dulciana ... ... 8ft.	Clarionet ... ... 8ft.
	Harmonic Flute 8ft.

SWELL ORGAN.—CC to G in Alto.

Double Diapason ... ...16ft. tone	Gemshorn ... ... 4ft.
Horn Diapason ... ... 8ft.	Fifteenth ... ... 2ft.
Rohr Flute... ... ... 8ft.	Mixture ... ... 3 ranks.
Salcional ... ... 8ft.	Horn ... ... 8ft.
Voix Celeste ... ... 8ft.	Hautboy .. .. 8ft.

PEDAL ORGAN.

Open Diapason ... ...16ft.	Violoncello .. .. 8ft.
Violone ... ...16ft.	

COUPLERS.

Great to Pedals	Swell Super-octave
Swell to Pedals	Swell Sub-octave
Swell to Great	

The bellows are blown by one of Duncan's patent double-cylinder hydraulic engines. The pedals are novel in arrangement; the pedal board is radiating and concave, the key fittings of walnut, and draw-knobs of rosewood, bushed with scarlet cloth. The case is made of pitch pine, with front pipes decorated with gold and colours, and is admirably suited for the chamber. The cost was about £500.

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The cost of the church was about £9,000, which has been fully met, and the place is now free from debt. The foundation stones were laid on January 18th, 1876, by the late Alderman James Law, of Bradford, and Miss Webster, of Roundhay. The church was opened September 5th, 1878, by the Revs. Dr. Parker and Dr. Mellor, the resident pastor being the Rev. W. E. Anderton, M.A.

In the vestibule of the church is a white marble monument on a black ground, bearing the following inscription to a munificent patron of the church, he having subscribed upwards of two thousand pounds towards the erection: —

I.H.S.

SACRED TO THE MEMORY OF EMMANUEL BRADLEY,
Born March 11th, 1829; Died January 8th, 1882.
His children rise up and call him blessed.
The spirit shall return unto God who gave it.
I have loved the habitation of thine house, and the place where thine honour dwelleth.

Notwithstanding the increased accommodation and comfort provided by the new structure, we cannot part company with the "Old Chapel" without expressing great regret that our plea for the conservation of the old village church was not heeded. In the old building generation after generation of the villagers had knelt in pious adoration of the Most High, and their ashes reposed in silence beneath the shadow of the primitive temple, in some part of which holy place the priests in ages gone by had chanted their songs of praise and thanksgiving to their God. We did not wish to see disturbed

The old grey church that crown'd the long green hill,
The old churchyard's innumerable graves,
O'er which the long dark grass luxuriant waves,
The tombstones rude, in uncouth types that show
The name and years of those who sleep below;
The homely rhymes by which fond love is fain
Those names to rescue from oblivion's reign.

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CHAPTER XII.

THE RELIGIOUS AND LEGAL CHANGES AT ST. MARY'S—SERVICES OF THE ROMISH CHURCH—THE PURITAN FORM OF WORSHIP—LEASE OF CHAPEL TO THE PRESBYTERIANS—NOTICES OF TRUSTEES—MAJOR GREATHEAD, CAPTAIN OATES, AND OTHERS—MINISTERS AT ST. MARY'S—THE REGISTERS—INTERESTING EXTRACTS THEREFROM — STUDIES IN ETYMOLOGY — ST. MARY'S GRAVEYARD.

LEAVING the history of the structure, we shall proceed to sketch the various religious and legal changes connected with St. Mary's. Previously to the early part of the sixteenth century, Roman Catholicism was the established religion of this country, and remained so till 1584, when the Papal power was abrogated. In the reign of Elizabeth, the Puritans made an attempt to introduce a purer form of worship than that countenanced by the Anglican Bishops, and some of them began to contend also for a form of church government to be framed on the Apostolic model. When the services of the Romish Church at the Old Chapel were exchanged for the Puritan form of worship, we cannot determine; but the first minister of whom there is any record was the Rev. Samuel Wales, of whom SCATCHERD says:—

> It may be fairly assumed that such as was Mr. Wales in point of sentiment, such also were his immediate predecessors here. They were what the Papists and Semi-Papists of Elizabeth, James, and Charles, affected to sneer at under the appellation of "Puritan"—a name, however, to which they were well entitled from the piety and morality of their lives, the more scriptural tenour of their doctrines, and the conscientious motives from which these tenets were inculcated.

After the times of Mr. Wales, a Presbyterian ministry occupied the pulpit, and during this period the congregation increased rapidly;

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and the influence of its pastors and chief members obtained such countenance, that Thomas, Viscount Savile, Earl of Sussex, then living at Howley Hall, was pleased to grant a lease of the chapel and premises to certain trustees of the Presbyterian denomination. The full text of this lease will be found on pages 137-141 of SMITH'S *Rambles About Morley*. We give the names of the persons to whom the lease was granted, because some of them were celebrated characters in their day, and all of them were men of much consequence in this vicinity :—Edward Birtby, of Scholecroft ; Thomas Otes, John Reyner, William Ward, John Crowther, and Thomas Greathead, of Morley ; John Smith, William Barber, and Joshua Greathead, of Gildersome ; and Robert Paulden, and William Burnhill, of Churwell.

Joshua Greathead was a gentleman of small estate, but of high character for patriotism and bravery. He resided near to where Gildersome Church now stands, and the house in which he lived yet remains ; and a ghost story, that he "came again" in a neighbouring plantation, with an attendant chain, which, of course, rattled, is not yet forgotten. Many have declared that they have seen him. It is said that many a dreadful blow did this intrepid warrior deal out upon the Royalists at the Battle of Adwalton Moor. He was twenty-eight years of age at the time of the fight, and upon that historic field he laid the foundation of his fortune, his military reputation, and his rank. He is, however, but one of many who, in the Gildersome of the past, have shed lustre upon the place of their birth ; and we believe that no village in this district could furnish a longer or more illustrious list of village worthies, famous in deeds of heroism, philanthropy, and goodness, than this small spot ; and the writer will do an honourable and a praiseworthy work who shall rescue from oblivion the records of the lives of these heroes of past generations. Whilst we deplore the disgrace which Major Greathead brought upon himself in after days in connection with the Farnley Wood Plot, there is no doubt that, up to the time of which we have just been writing, and for many years afterwards, he was the embodiment of honour, and for his bravery was promoted to high rank and almost unlimited authority. CLEMENTS MARKHAM, in his *Life of Fairfax*, refers to the

> Young warriors who flocked to the standard of Sir Thomas Fairfax, and displayed their prowess on Adwalton Moor. One of these was Joshua Greathead, then aged twenty-eight, who behaved with extraordinary gallantry. Wherever the work was hottest on that fateful day, there was young Greathead's sword gleaming in the sunlight ; and, when at last he was forced down Warren's Lane in the press of fugitives, he took away with him more than one honourable wound. His hat, pierced with two bullets, and with the brim literally cut into shreds by cavalry swords, was long preserved by his family.

Captain Thomas Otes or Oates, was also an old Republican officer, and was, no doubt, with Greathead at Adwalton Moor, and served his country honourably when thus called upon. After the Restoration, it appears that he laid down his sword and took up the pen, for he became the village schoolmaster, and he taught his scholars in the "queer

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end" of the Old Chapel. When he had been mixed up with the rising at Farnley, it would seem that he was in dread of the vengeance of the law, for upon his boys giving warning of the approach of the military, he fled, and was seen no more at Morley. This is not improbable, as the Chapel yard of St. Mary's would at this time command an uninterrupted view of the road from Leeds, and it is certain that he was taken and executed. Oates lived at the Manor House, now occupied by Dr. Steele; and he was spoken of by his contemporaries as having an excellent character, both as a teacher and as a neighbour, and there was general lamentation at his death. That Oates was possessed of pluck of no ordinary character may be inferred from the evidence given at his trial, when it was proved against him that he drew his sword at going out, and, flinging away the scabbard, said that he would either return victor or be hanged,

Another person in the first set of trustees who is worthy of mention is John Smith, another Gildersome worthy, who lived at a Hall like a baronial mansion, at the entrance into Gildersome from Morley by the footpath. Smith was a gentleman of some fortune and consideration in this neighbourhood, as will be seen when we state that he was summoned by Charles the First to London to be knighted. Had he complied with this request, another honour would have been conferred upon the ancient village, which would have taken the pride out of its neighbour, Morley, for we are not aware that any such dignity was ever offered to any of its inhabitants. But Smith, honourable man as he must have been, notwithstanding the temptation to aggrandisement which was offered, refused to agree to such an obnoxious request. These offers were made, not so much to give honour to the individual, as to obtain money from those who refused attendance, to probe their principles, and to gratify the malevolence of the "Cavaliers." We are proud of this namesake of ours, who proved himself an honour to his race, since of the two evils laid before him he chose the less, which was the payment of a fine, and taking a receipt of Lord Strafford. This receipt is still in existence, and should be placed in some conspicuous position in the village which had the honour of the company of so sturdy and zealous a Republican. OLIVER HEYWOOD, in his *Event Book*, thus refers to the death of this worthy:—

> Mr. John Smith, of Gildersome, having an unruly bull, his man came to him and told him he must not come near him, desired him to sell or feed him, he ans. the bull is quiet enough he went to him got him on his hornes and killed him, on thursday July 8, 69 he was buryed on Saturday a good man, rich and very useful.

Another of the first trustees, Mr. John Crowther, was in all probability a native of Gildersome, for, though he is entered as of Morley, it is certain that "he was an eminent merchant, and related to the Crowthers of Gildersome," a family who seem indigenous to the place, and whose long connection with it, so far as we can gather, has ever

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been of a most praiseworthy and honourable character. Crowther was a person of some consequence, as it is on record that his name was affixed to a petition to Oliver Cromwell, praying for a convoy to protect certain ships homeward bound, and in danger from the Spaniards.

The second trust deed bears date May 7th, 1687, and by it the surviving trustee, Robert Paulden, of Newel in Bowlin, assigns the Old Chapel premises to John Snowden, of Scholecroft; Thomas Dawson, Thomas Craister, James Ianson, John Copendale, Thomas Scatcherd, Samuel Ward, William Roebuck, and John Crowther, of Morley; Jere Boulton, John Dickenson, and John Birkhead, of Gildersome; and Joshua Ianson, and Daniel Pickering, of Churwell. As the date and some of the names here given differ from SCATCHERD'S account, as given at page 129 of his *History of Morley*, we may say in explanation that the above particulars have been copied from the Register belonging to the Old Chapel.

Of the above-named trustees there is little to relate, as they lived, for the most part, in times very different to those of their predecessors.

Thomas Dawson seems to have been a son of Abraham Dawson, of Morley, who died the 19th of November, 1671, aged 61 years. HEYWOOD, referring to a visit paid to Mr. Dawson, the ejected minister, also a son of Abraham Dawson, writes:—

> Friday, Nov. 24, 71. We had a solemn day of fasting and prayer at Mr. Dawson's upon occasion of his father's death and affaires of the family.

We cannot pass over this notice of Abraham Dawson without recording the fact that he it was who lent his servant, John Fozzard (who had been a cavalry soldier under Fairfax), a horse, to carry him to the place of meeting at Farnley, in connection with the insurrection. There is no doubt that the servant was induced to join the conspirators at the instigation of his master; and to his honour let it be handed down to posterity that he might have saved his own life by the sacrifice of his master's; but he disdained the thought; and, in gratitude for his constancy, his widow and children were almost wholly supported by the Dawsons.

Thomas Dawson, the trustee, was one of the leaders of the Puritans at Morley in his day. He built Morley Hall, on Dawson's Hill, a building, says SCATCHERD, "well situated, but wretchedly planned." Under date, Dec. 11, 1678, HEYWOOD writes:—

> Thursday mornlng we visited Mr. Craist [Craister], Thomas Dawson, Wid. Halliday, Mr. Pickering, etc.; dined at Ch. Watson's.

In connection with this visit, we find the name of Widow Halliday, which, along with that of her husband, appears constantly in HEYWOOD'S *Diary* as extending their hospitality to the persecuted ministers of that day. Their names should ever be held in fragrant

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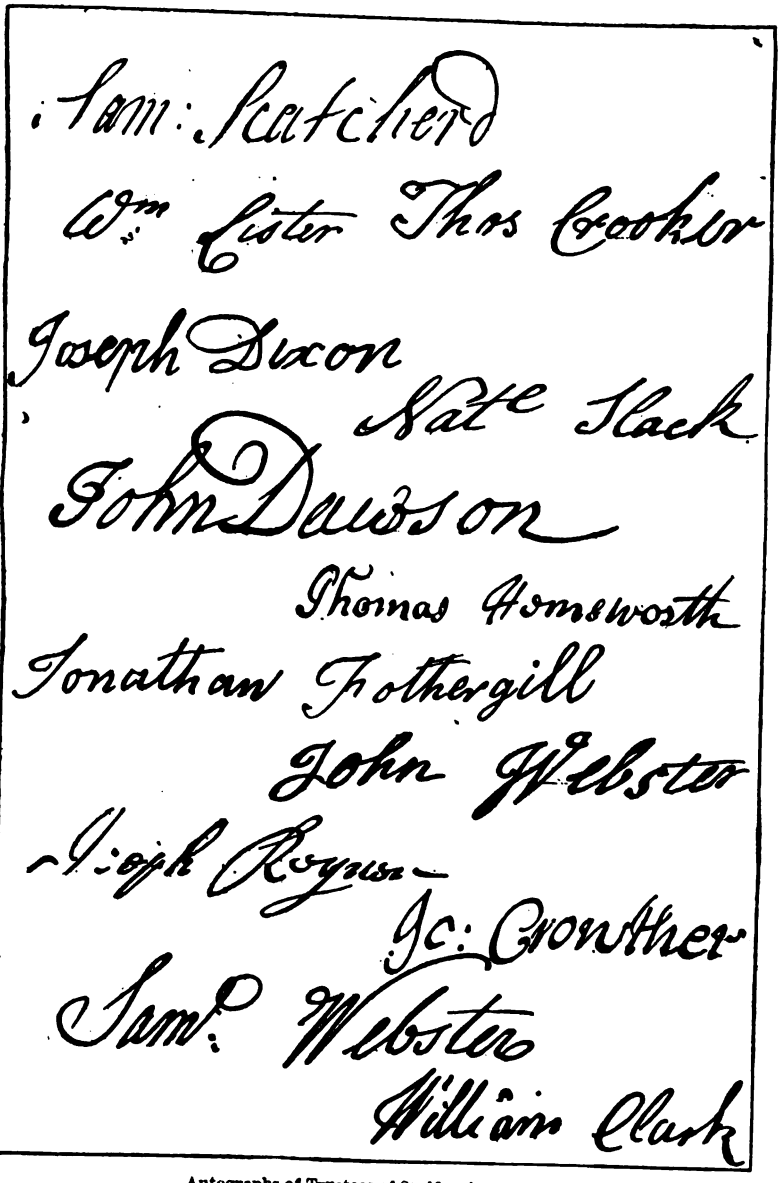

Autographs of Trustees of St. Mary's, A.D. 1721.

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remembrance by those who are now reaping the fruit of their Christian example and generosity. Under date, October 26, HEYWOOD writes :—

Friday, Mr. Dawson and I rode to Morley, to attend the funeral of Mr. John Halliday, and returned in safety.

Thomas Scatcherd, another of the trustees, was great-great-grandfather to our historian, and eldest son of Matthew Scatcherd, an opulent merchant in Morley. Thomas married Miss Jane Smurthwaite in 1687, and died in 1700; his wife having previously left him a widower on the 4th of September, 1691, when "she was cut off in the bloom of life."

John Dickenson was related to William Dickenson, the Farnley Wood Plotter. John built Gildersome "Old Hall," now the property and in the occupation of Messrs. Joseph Webster and Son. He turned Quaker at the close of his life, and was buried within the Old Chapel, at the west corner.

The next Trust Deed bears date June 22nd, 1721, and by it the property was assigned, by Birkhead Janson, to Samuel Scatcherd, John Dawson, William Lister, John Crooker, Benjamin Dixon, Nathaniel Slack, Thomas Hemsworth, Jonathan Fothergill, John Ellis the younger, John Webster the younger, Samuel Greathead, William Clarke, Joseph Rayner, Samuel Webster, and Jeremy Swift, of Morley; William Leathley, of Churwell; and Samuel Birkhead, and John Milner, of Gildersome.

Samuel Scatcherd was the eldest son of Thomas Scatcherd, and married Miss Mary Greathead, granddaughter to the Major, previously to which happy event he bore the character of a boisterous country gentleman; but, says his biographer and relative, "by his marriage he was converted into a decent, rational, and sober man." Well would it be if the matrimonial ceremony were always so efficacious in the work of reformation!

John Dawson was most probably father to the Thomas Dawson before mentioned as a trustee, but we have no record of anything that he said or did which entitles him to a niche amongst the worthies of the place.

By an assignment, dated August 25th, 1763, Samuel Scatcherd the elder, Samuel Webster the elder, and Jeremy Swift, conveyed the property to John Dawson, Samuel Scatcherd the younger, Robert Dixon, Joseph Ellis, William Reyner, Nathaniel Webster, Joseph Hemsworth, Thomas Reyner, Samuel Webster the younger, and Joseph Webster the elder, all of Morley; George Alred, John Reyner, and Samuel Leathley, all of Churwell; Joseph Asquith, and Henry Scatcherd, of Gildersome; Wm. Leathley, of New-hall; and Samuel Dawson, of Topcliffe.

John Dawson was the father-in-law of Alexander Wedderburn, afterwards Lord Loughborough, Lord High Chancellor of England. While a barrister upon the Northern Circuit, he found his way to

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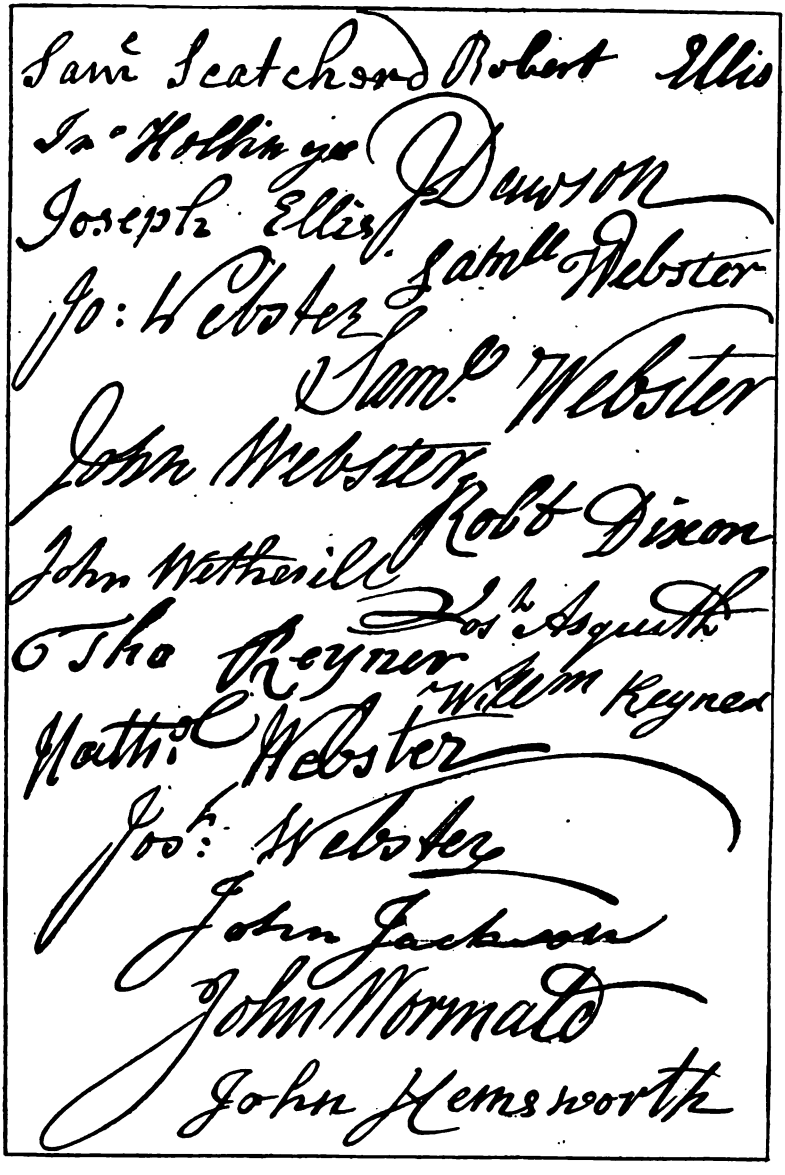

Autographs of Trustees of St. Mary's, A.D. 1763.

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Morley, and to the "Rookery," where he became acquainted with Miss Dawson, and, after repeated visits, married her. Of her father, our historian has not much that is pleasant to say. "He did little good to the village, and, as a neighbour, his room, when dead, was worth quite as much as his society when living." Let us hope that our Norrisson was rather too severe in his criticism, and that, after all, our trustee was not quite so black as he is painted.

The other Morley trustees above-named were gentlemen who were the leaders of society in Morley in their day, for we gather from the Town's Book that most of them were in office as Churchwarden, Overseer, or in some way connected with town's affairs, for a great number of years.

The last deed of appointment of new trustees in the last century bears date the 3rd September, 1793, by which Joseph Webster and Samuel Webster assign to Watson Scatcherd, John Gisburn, John Wetherill, John Webster the younger, John Garnett, and Thomas Crowther, of Morley; Samuel Wetherill, of Millshaw; John Reyner, of Leeds; John Boyle, of Haigh Moor; Miles Shirtcliffe, of Churwell; Abm. Dawson, of Topcliffe; and Joseph Asquith, Robert Ellis, John Hollings, Samuel Gaunt, John Wormald, William Asquith, John Jackson, and Daniel Slack, of Morley.

Watson Scatcherd, father to our historian, was educated in the law, under Warren, an eminent special pleader. For thirty years he practised as a barrister, but he was best remembered by our elders as the magistrate who held his Court in a parlour at the Nelson's Arms. Here did Wm. Wilkinson, the village constable, bring before his "Worship" the refractory drunkard, the ne'er-do-weel of the village, the poacher, and the incorrigible of every class; and here did the magistrate dispense his even-handed justice, tempering it with mercy, to the law-breaking neighbours amongst whom it was his lot to dwell. He was a native of whom we have reason to be proud,—ever kind to the poor, generous to a fault, and, as his son says of him, "never guilty of an immoral action or even an improper expression. Of immorality in every form he was a severe censor, but he never forgave the man who offended his delicacy."

Mr. Gisburn, the next upon the list, was for many years the only surgeon and apothecary in the neighbourhood. He was a facetious man, and skilful in his profession; whatever were his failings, they hurt nobody but himself, and his loss was generally lamented. Other members of the family succeeded Mr. Gisburn in his profession, but the race became extinct in Morley a few years ago by the death of Mr. William Gisburn, of Queen Street.

Samuel Wetherill, another trustee, was one of a family of that name who lived many years at Millshaw. He was a well-informed man, remarkably conversant in the ecclesiastical history of the seventeenth century, with a taste for antiquities and an excellent memory, which caused his society to be much sought after. He was the *beau-*

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ideal of a genuine antiquary, for it was no unusual thing for him to spend a great portion of the night poring over manuscripts, copying old parish registers or copies of documents that had been lent to him, or entering up his collection of facts relating to the ecclesiastical history of the county. Nor did he, miser-like, keep his acquisitions to himself, for he was ever ready with the most kindly good nature to answer all enquiries, and, as our historian informs us, he, as well as other antiquarian students, perpetually made use of Mr. Wetherill's useful advice and counsel, and to one and all he was alike ready to tell what he knew, and in return to accept any small contributions of information his visitors might be able to impart. Unlike some modern enthusiastic lovers of antiquity, he was scrupulous in preserving and returning everything that was lent to him; and had he possessed the faculty for collecting, arranging, and editing his materials, he would, no doubt, have left to posterity many volumes of most interesting matter. A friend says of him that "he was still more distinguished for the equality and sweetness of his temper, and the propriety and consistency of his conduct."

By Indenture dated July 24th, 1822, John Wetherill, John Webster, John Garnett, and Samuel Wetherill, assigned the trust premises to Norrisson Scatcherd, Nathaniel Webster, Samuel Webster, John Webster, John Hollings, John Rayner, Samuel Rayner, Thomas Middlebrook, John Garnett, of Morley; and John Ellis, of London.

The next Trust-deed bears date April 14th, 1856, by which John Hollings, Thomas Middlebrook, and Samuel Rayner, assign to Joseph Webster, Samuel Webster, John Webster, William Middlebrook, James Theaker, Robert Barron, John Garnett, Emmanuel Bradley, James Asquith, Joseph Myers, Thomas Oakes, of Morley; and Richard Webster, of Newark. Seven of these trustees have departed this life. The last Trust-deed bears date 1886, by which Samuel Webster, William Middlebrook, James D. Asquith, John Garnett, and James Theaker, assign the trust premises to Joshua Asquith, J.P., John W. Appleyard, Tom Barron, John H. Booth, Philip Bradley, William Bradley, Humphrey Bradley, Henry Dykes, William B. Foster, Albert Glover, John Hemsley, Joseph Kirk, Tom Oakes, William Smith, Charles Scarth, George Terry, John Taylor, jun., Robert J. Teale, David Thackray, and John Wilson.

It was only, as we have said, when Presbyterianism had asserted its supremacy, in the ninth year of Charles I., 1647, that the chapel, together with the glebe and the Old Parsonage, were leased by Sussex, Strafford's unrelenting opponent, "for the use and benefit of a preaching minister," that term marking a distinction between those who preached and those who merely read prayers and homilies.

At the Restoration, St. Mary's was claimed by the Established Church, whose members, for a time, used it for worship; but the Trustees still kept possession of the house and adjoining land, and maintained their right to the chapel itself.

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After the Toleration Act passed in 1689, the people celebrated worship for a time in the parsonage house, which was licensed as a meeting-house. In the meantime, there was no pecuniary provision for a clergyman at St. Mary's, and, as the attendance was nearly *nil*, the arrangement for worship according to forms "by law established" wore itself out, and, between 1693 and 1698, the building fell again into the hands of its former Presbyterian owners. It is a pleasure to learn that the Nonconformist ministers of the times to which we are now referring were held in the greatest veneration by their flocks. The influence of their purity was heightened by the fact that the smell of fire had passed over them. They were consulted, not only in what are termed cases of conscience, but in the ordinary affairs of life, and their prayers, both public and private, were regarded as invaluable. It was deemed an honour to have their acquaintance, to protect them in their adversities, and to learn from them how to act and suffer.

Before proceeding to speak of the ministers who have officiated at St. Mary's for the past two centuries, we will add a few sentences respecting the Old Parsonage, which is still left to us. This house was built in 1688 by the Dissenters, who had not at this time regained possession of the chapel itself. A certificate of license to perform worship in this house was obtained by virtue of the Toleration Act in 1689; and it is clear that at this time they had so little expectation of the chapel ever being restored to them, that, in erecting the Parsonage on a piece of land which they held on a lease, they provided a room for their religious meetings under the same roof, as the construction of the building at the present day, as well as tradition, sufficiently proves. The Old Parsonage had two frontages; that on the south being the pastor's residence, and that on the west the meeting place. The latter has been repeatedly altered, to suit the conveniences of the various ministers who have occupied it; but, even within our own recollection, the window mullions and jambs, and the thin wainscotted partitions separating the parlour, showed plainly enough that it was formerly but one apartment. It is more than probable that the Parsonage itself was built in 1688, when Mr. Dawson was invited to settle at Morley, and the Meeting-place was not added until 1689, when the license was granted.

We have more than once in these pages alluded to the fact that the West Riding clothiers, of whom this district had a fair proportion, formed at the time of the Civil War the very backbone of the Parliamentary army in these parts; and, down to the present time, the sentiments which actuated our ancestors in these far-off days, remain in our midst. It is likely that it will remain for ever unknown how and when, and by whom, the original Presbyterian congregation at St. Mary's was formed; but we learn from HEYWOOD'S *Diary*, and other sources, that there was preaching here sooner perhaps than at most other places in the locality.

As some of our readers may not understand the meaning of the term Presbyterian, we note, that it "signifies a body governed by the

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View of Old Parsonage. *(See previous page.)*

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united presbyters, or elders of the churches. Presbyterians differ, on the one hand, from those who plead for the distinct order of diocesan bishops, with authority to rule both elders and people; and on the other, from such as maintain the right of every Christian congregation to regulate its own affairs, by the voice of the brethren."

The first Presbyterian minister at the Old Chapel of whom we have any account is the Rev. SAMUEL WALES, who officiated here in the early part of the seventeenth century. Of the early church over which this good man presided, we have no records. He was an earnest and zealous Puritan, and one of those who led the way to the Nonconformity of later times. Why or when he left the Old Chapel we cannot ascertain, but no mention is made of any other minister till 1662. Respecting any others (if any) who filled the sacred office after Mr. Wales, we are without any trustworthy information.

Mr. ETHERINGTON.—The only information regarding this person is thus briefly summed up:—"One Mr. Etherington, who had conformed, left Morley (1662), and succeeded one Mr. Bovil at Bramley." This description, brief as it is, does not give us any exalted idea of the character of the man.

The next pastor at Morley was the Rev. Christopher Nesse, M.A., of Cambridge; but in what place he preached we cannot say. It is more than likely that he preached in private. We are sorry that no church book of this period is available, for, had it been handed down to us, it would, like other such books of that period, have been full of interest. Doubtless, many of its entries would have been brief and simple enough; but such terms would not in all cases apply to their meaning, for many of the records would tell of the time when the faithful band of worshippers had to meet in the dead of night, and even then they durst not sing the psalm of praise, for fear the sound should bring down upon them the unrelenting persecutor, for in those times the gaols were full to overflowing with prisoners whose only crime was their fidelity to their God. We should have been well assured that the little congregations who met at Topcliffe, and in private houses in Morley, had, like their brethren in many other places, their share of troubles and dangers; but no positive evidence has been handed down, though few gatherings of the kind escaped during the reign of the second Charles, however secret they may have been kept.

Morley, in these times of persecution, was in a somewhat unfortunate position, for when the Five Mile Act came into operation, it was within the prescribed limits, so far as Leeds was concerned; and Mr. Nesse, having been ejected from the Parish Church at Leeds, was, therefore, acting unlawfully in coming to preach at Morley. The Five Mile Act was intended to prevent the dissemination of schism and rebellion in the centres of population; and it enacted that Nonconformist ministers should not "come or be within five miles of any city or town, corporate or borough, sending burgesses to Parliament, in which they had acted as ministers, unless they would take oath that

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they would not at any time endeavour any alteration of the Government, either in Church or State." That such a severe enactment should be complied with by men who had their consciences left to them could not be expected, and the operations of these enactments, and the manner in which they were enforced, remain an ineffaceable and damning blot upon the pages of British legislation. Let our modern Independents, who can worship under their own vine and fig tree without fear of molestation, think, for a moment, of the treatment to which their forefathers were subjected. Every magistrate was expected to become a persecutor. Bailiffs scoured the county in search of suspected men; and one Fannell, of Morley, was amongst the most industrious of this class, and, from the villages round about Morley haled men to prison in the most outrageous fashion. Informers were as plentiful as flowers in May. Letters were intercepted, and families were broken up; and, indeed, no Nonconformist felt himself safe in his own house—the boasted Englishman's castle. Gaols were crowded with the best men in the country; but, as in many historical instances, the severity of the Act neutralised its force, and the men, thus pursued for that which was good in them, were welcomed in many quarters where they had hitherto received no recognition.

We could have wished that some lasting memorial had been erected to the memory of the "religious worthies" of the seventeenth century in Morley; but, as such is not the case, we can only say of them, that they surely have attained to a higher distinction, for their witness and their record are on high. They have left to us an imperishable example of heroic endurance, of untiring zeal, of distinguished usefulness; and so long as St. Mary's-in-the-Wood shall point its spire heavenward, so long will their memories be honourably associated with this sacred spot.

The Rev. C. Nesse, M.A.

The Rev. CHRISTOPHER NESSE, M.A., was born in the East Riding, and educated at Cambridge. He was appointed lecturer at the Parish Church, Leeds, under Dr. Lake, with whose High Church opinions Nesse had no sympathy. He was avowedly an Independent in principle, having joined the Congregational Church at Topcliffe in 1661; and the difference between his own teaching and that of Dr. Lake became very marked. The Duke of Buckingham endeavoured to flatter Nesse into Conformity, after 1662, but did not succeed. After preaching for some time at Morley, he took the oversight of a church in Water Lane, Leeds; but, being greatly persecuted, he removed to London in the year 1675, when he preached to a congregation in Salisbury Court, Fleet Street. He

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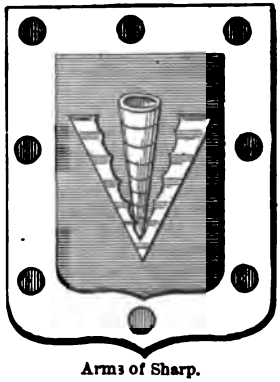
was the author of several important works. Mr. Nesse died in London, December 26th, 1705, aged 84, and was buried in Bunhill Fields Burying Ground. He was succeeded in his office at Morley by

The Rev. SAMUEL BAILEY, who is described upon his tombstone at Morley as "Minister of the Gospel at Morley and Topcliffe." In 1674 he was elected pastor of the church at Topcliffe, though he preached much at Morley, where he originated a monthly exercise. He was a wealthy man, and extended his hospitality freely to his less favoured brethren.

The Rev. THOMAS SHARP, M.A., commenced his ministry at the Old Chapel in 1675. He was a member of an old Puritan family, his father, John Sharp, having received a medal from Sir Thomas Fairfax for services rendered during the Civil Wars. Mr. Sharp had been educated at Cambridge, and subsequently obtained the living of Adel, near Leeds. After the Restoration he was ejected, and retired into private life, and followed his studies closely in his father's house. When Mr. Sharp officiated at Morley, he was in the habit of riding over, from his home at Horton Hall, near Bradford, on the Sunday morning, preaching twice, and returning in the evening. He left Morley after a two years' pastorate, and went to Leeds, where he became minister of the Presbyterian Church at Mill Hill. His character has been summed up as follows:—"He was very studious, and, having a capacious soul, of admirable natural parts, which, being cultivated by external advantages, and his own more than ordinary industry, he became an universal scholar, comprehending a whole *Encyclopædia* of all profitable literature—a solid Logician, a good Linguist, a fluent Rhetorician, a profound Philosopher, and a very skilful Mathematician." Mr. Sharp died on the 27th day of August, 1693, and was interred in the chancel of the New Church in Leeds, near the remains of good Mr. Wales, as he himself had desired. His death and funeral are recorded by his friend and executor, THORESBY, who spoke of Mr. Sharp in his ministerial work and gifts as "incomparable."

The Rev. T. Sharp, M.A.



Arms of Sharp.

The next resident minister at Morley was the Rev. ROBERT PICKERING, M.A., of Cambridge, who was also one of the ejected

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ministers. He was born at Kippax, near Leeds, and was ejected from Barley Chapel, Selby. It is said that "he bore himself during the times of persecution with dignified resignation and a meek fortitude. He was a modest, humble, and pious man, courageous in fighting the good fight." His tombstone records his death in the following terms:—

Here lyeth interred the body of ROBERT PICKERINGE, Preacher of the Gospell att Morley, who accounted himselfe the meanest servant in the work of Christ, who departed this life October the 11th, 1680.

Master of Art, Sidney Colledge, Cambridge.

Mr. Pickering was succeeded by the Rev. JOSEPH DAWSON, son of Abraham Dawson, of Morley. He was ordained at the first Nonconformist ordination at Manchester, and was the intimate friend and companion of the Rev. OLIVER HEYWOOD, who in his *Diary* makes frequent allusions to his "good friend Mr. Dawson," with whom he travelled thousands of miles and spent many blessed seasons in Christian fellowship. It was during the period of Mr. Dawson's ministry that the scattered flock was once more gathered together under the roof of the ancient sanctuary. The Established Church authorities had grown weary of the burden of sustaining the services, for there was no fund for the curate's salary, except the small pittance from baptismal and burial fees, and whatever the Vicar of Batley felt disposed to contribute; and as the congregation had dwindled down to about a dozen persons, the time for abdication had come, and with as good a grace as possible the Church authorities made way for the rightful owners, who were nothing loth to return to the old home. Mr. Dawson was eminently fitted for the task of resuscitating the work, for he was universally respected and esteemed for his piety, learning, integrity, meekness, and discretion. He was a profound scholar, a powerful preacher, untiring in his labours and ministrations, zealous, earnest, and of venerable aspect. He travelled with unwearied alacrity long distances to preach to the poor, watching over them with apostolic care, all this without hope of reward; and, though a great sufferer from poverty, never complaining, nor regretting his choice of Nonconformity. The Scales MSS. contain an autograph letter, once in the possession of the late Mr. Upcott, from John Coppendale (Morley) to Mr. Stretton. It is a plea for relief to Mr. Dawson, who was desirous, it appears, to settle wholly at Morley, being old and infirm. He was then preaching once a fortnight at Birstal. He had received an invitation to take alternate services at Halifax with Mr. Priestley, then very young, but had no desire to leave Morley. Yet his people could only raise £24 per annum, Jan. 4, 1696.

Mr. Dawson had six sons, four of whom he brought up for the ministry, Abraham, Joseph, Samuel, and Eli. The last named had seven sons, of whom six were Dissenting ministers, but they all left that profession. Five of them conformed, to the disgust of the family and friends; and it does not appear that one of the family, though so

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many of them were preachers, bore any comparison with their pious ancestor, whose devotion to the work of Christ marked him out as the intimate friend of Lady Hewley, whose work of faith and labour of love entitle her to the veneration of posterity.

Providence spared the life of Joseph Dawson to a long term, for he died June 26th, 1709, aged 73 years, and THORESBY refers to his funeral:—

Walked to Morley (took account of the monumental inscriptions) to the funeral of good old Mr. Dawson—one of the latest survivors of the ministers who left the church in 1662.

The next minister was the Rev. TIMOTHY ALDRED, a divine who devoted much time to his studies. He was an accomplished Latin scholar and an erudite Biblical critic, as well as a most estimable and worthy pastor. He was a recipient of the Hewley fund. It is much to be regretted that one whose manuscripts consisted of sermons, critical essays, and some Latin compositions, has not left us some memorials of the ancient church with which he was so long connected, and with the history of which there is reason to believe he was well acquainted. Mr. Aldred was energetic in opposition to Wesley's doctrine of Christian perfection. He departed this life August 21st, 1773, and was buried in the Old Chapel graveyard, where a stone was erected over his grave bearing the following inscription:—

Here lyeth interred the Rev. Mr. Timothy Aldred, pastor of the congregation of Protestant Dissenters at Morley 54 years, who departed this life, August 21st, 1773, Ætatis, 88th.

Mr. Aldred had resigned his pastorate in 1763. NEAL describes him as having 450 hearers in 1715. His successor was

The Rev. THOMAS MORGAN, who came from Delph in 1763. He appears to have left this charge because his people thought that he was not fully Evangelical (it may be presumed he was a Baxterian), and he created the same feeling among some of his flock at the Old Chapel. He was under no suspicion of heterodoxy as it regards the Atonement, for among other tracts he wrote "An Appeal to the Common Sense of Plain and Common Christians on behalf of the Old Christianity of the Gospel," which drew the famous Dr. Priestley, then at Leeds, into the conflict through the columns of the *Leeds Intelligencer*. The entrance upon his work at Morley, as well as much of his subsequent career, was beset with many difficulties and harassing anxieties. Some of the trustees, who were not favourable to his coming, took the unmanly and cowardly course of sending to Mr. Morgan anonymous letters, hostile in feeling and discourteous in tone and language, with a view to deter him from entering upon the ministry at Morley.

When Mr. Morgan had fairly settled down to his work, it was soon found out that the new Minister had no intention of succumbing to the clamour and disturbance; therefore those who differed from him ultimately withdrew from his ministry and formed a new congregation

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1 Pet. 1.3 [illegible]

As we are by nature sinners, born in sin & conceived in iniquity; our natures are consequently depraved, defiled & polluted, from the crown of the head to the sole of the foot, we are all wounds & bruises & putrifying sores, sin is so ingrafted in our nature that we cannot love, or take delight in any thing else we live and indulge in it because we love it, the bias of our minds is on the side of sin, What was it that expeled the angels out of heaven, & made Devils in the regions of hell? It was sin. What was it that drove our first parents out of Paradise, where they enjoyed the presence of God their maker? It was sin. What was it that introduces misery into our world but sin? Why was it that God destroyed the inhabitants of the old world with water &c. but sin. Why was it that God destroyed the Egyptians in the red Sea & led the children in the wilderness, and permitted none who came up out of Egypt save Caleb & Joshua, to enter into the promised land? It was for sin. Why was it that God permitted his own people to be overcome by the Chaldeans, & carried captive into babylon, to be subdued under the government of the Roman Emperors, and controled by their petty Kings, but for their sin? What was it introduced misery with its long catalogue of woes into our world once the seat of heaven & bliss? It was sin. How is it that death in all its dreadfulness of its form & awfulness of its consequences overspreads all the generations of men one after another and will overtake us? It is the origin — For sin when it is finished brings forth Death. — & all being by nature such great sinners, there must be a change, before we can be prepared for heaven, and if we have but experienced this great change, we shall exclaim with the apostle in the words That Blessed

Page of MS. Sermon by the Rev. A. Hudswell.

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in the village. We shall write further as to this in connection with our notice of Rehoboth Congregational Church. "Mr. Morgan died July 22nd, 1799, aged 80 years; after having faithfully discharged the office of pastor here, from Oct. 23rd, 1763, to September 28th, 1794, when it pleased God to suffer his power of speech and active usefulness to be destroyed by a paralytic stroke." Mr. Morgan's son, the Rev. Thomas Morgan, LL.D., and a daughter, the late Mrs. John Wetherill, his only children, long survived their worthy parent.

The Rev. SAMUEL LUCAS, who succeeded Mr. Morgan, came from the Academy at Daventry, and brought with him no bias towards Calvinism or Trinitarianism, though he did not push his opinions to extremity. He subsequently became an Arian, and his opinions and preaching did very serious injury, many of his hearers becoming avowed Arians or Socinians. He remained at Morley twelve years, leaving in 1806, on an invitation from Pontefract to become Chaplain in the family of Mr. Milnes, of Ferry Frystone, who had once lived at the Hall at Great Houghton. At prayer one morning, in January, 1822, about the time of service, he suddenly fell from his chair and expired. A tomb was raised to his memory in the burial-ground attached to Mill Hill Chapel, at Leeds, where his remains were deposited. With Mr. Lucas terminated the *Presbyterian* interest at the Old Chapel. Our business will now be with the ministers of the *Independent* denomination, who have since the time of Mr. Lucas occupied the pulpit at St. Mary's.

Soon after Mr. Lucas resigned, the Rev. Mr. SPENCER, of Sheffield, was invited to the pastorate, but he only remained for six months, when he resigned. Shortly after, the church and congregation invited a Mr. Patoun, a minister resident in Scotland, to supply the pulpit for a month, with a view to the pastorate. He came to Morley and created a great sensation by the exposition of his views, which were Hyper-Calvinistic. Finding that some of the more respectable portion of the congregation, including the Wetherills of Millshaw, and others, did not look with favour upon his services, he returned to Scotland, and sent, by request of some of the people, one Mr. Duncan. This minister, after an unsuccessful pastorate, partly caused by the Unitarian sentiments prevalent in the now small congregation, retired in 1815, and settled as a surgeon at Adwalton, where he practised many years, but it is said that he never attempted to preach after he left the Old Chapel.

The Rev. ABRAHAM HUDSWELL, whose name and teachings are still remembered with affection by some of the older inhabitants of the village, commenced his stated ministry at the Old Chapel on the first Sunday in January, 1817. His congregation was small, and yet it contained diverse elements, "the poor members being the most evangelical, the richer holding very doubtful sentiments." In the prime of life, and with great mental and physical energy, full of activity, with a great love for his work, he determined, if possible, to win over the whole people to decided evangelical sentiments. As a preacher, it has

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been said of him that "he was a most pious and gifted man, a zealous and able preacher of the pure faith, deeply read in theology, orthodox in his views, eloquent and impressive in his delivery, with a clear metaphysical mind, capable of nice discernment." His plain, earnest, effective ministry rallied the congregation, and re-established evangelical sentiments, bringing the church once more into union with other bodies of the Congregational order.

During the ministry of Mr. Hudswell and some of the previous ministers, and before Sunday schools had an existence, a strict systematic training of the young was practised. As the children grew up they were periodically catechised in the chapel in the presence of the congregation on the great verities of the Christian faith. In addition to preaching, the pastor generally indulged in a long exposition of the lesson, which often reached the dimensions of a sermon. Mr. Hudswell, we are told, generally devoted twenty minutes to this duty, both morning and afternoon,—in this way he went over all the books of Scripture in their regular order during his ministry at the Old Chapel. Another interesting feature of the ministry of this good man was, that meetings for conversation and prayer were of frequent occurrence, and separate meetings were held at regular intervals with much success.

At the latter part of his ministry the congregation had greatly improved, for there was one thing the bulk of the people of Morley were remarkable for, namely, the extreme strictness with which they kept the Lord's day. It was considered very wrong to "go for a walk" for mere recreation or pleasure on that day; and, like their predecessors the Puritans, they did as little housework as possible, and cooked no victuals, the whole time being devoted to meditation and prayer. We are glad to find that Mr. Hudswell confined his sermons within thirty-five minutes, for this is much shorter than was the case the century previous, when we are told that seven hours, with a quarter of an hour's interval, was no uncommon time! HEYWOOD, in his *Diary*, speaks of an "exercise extending over six hours, and adds that "he did not feel weary." He wisely refrains from saying how his hearers felt, and we can readily imagine that to children and young persons the services must have been seasons of torture altogether intolerable. Mr. Hudswell died on the 27th of February, 1838, aged 68 years. His funeral sermon was preached by the late Rev. Dr. Hamilton, of Leeds. During Mr. Hudswell's ministry, the Rev. RICHARD KNILL, the eminent missionary, paid a visit to the Old Chapel. Under date, October, 1815, he writes in his Diary:—

> On Monday a missionary meeting was held at a village called Morley, three miles from Leeds. I walked among the tombs of the pious dead. Some of the dear ministers of Christ sleep here, who were ejected from their livings for conscience sake. Before the meeting for business commenced, I preached a short sermon to a chapelful, and as many as could hear outside, for numbers stood at the doors and windows. The inhabitants of this village gave £40 last year to the Society (London Missionary), and this year is expected greatly to exceed the last.

Mr. Hudswell was succeeded in the ministry at St. Mary's by

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The Rev. JOSEPH FOX.—This gentleman, previously to his settlement at Morley, had been minister at Hull, Sheffield, and Leeds. During the time he was minister at the Old Chapel, he resided at Leeds, thus being deprived of the opportunity of pastoral visitation and watchfulness over his flock. He was, as a preacher, a man of good abilities. He possessed a clear understanding, and evinced an accurate knowledge of the doctrines of the Gospel. Whilst he laboured here the congregation increased considerably, and when he resigned the charge in 1841 he left behind him a name that has been (ever since that time) mentioned with great respect. Mr. Fox retired to Manchester, where he died in 1873. Mr. Fox was the author of a popular tract entitled, "Christianity; or, the Government of Christ; a Discourse on John xviii. 36." Published in 1861.

The Rev. Joseph Fox.

In 1842, the Rev. JOHN MORRIS, then a young and promising minister amongst the Independents, came from Saddleworth to Morley to take charge of the church and congregation at St. Mary's. He exercised his ministry with great diligence, faithfulness, and success for twelve years, and not only for the benefit of his own people, but for the welfare of all to whom he could be of assistance. We need only refer to the services which he rendered during the awful visitation of cholera in 1849, and to the constant interest which he took in the Mechanics' Institution, and any other movement to benefit the young. He possessed a happy method of ingratiating himself with young men, whose interests he ever studied. During his ministry, certain differences arose in the church; and while pastor and people could not see eye to eye in all things, the latter gave the minister credit for sincerity of purpose and

Professor Morris, D.D.

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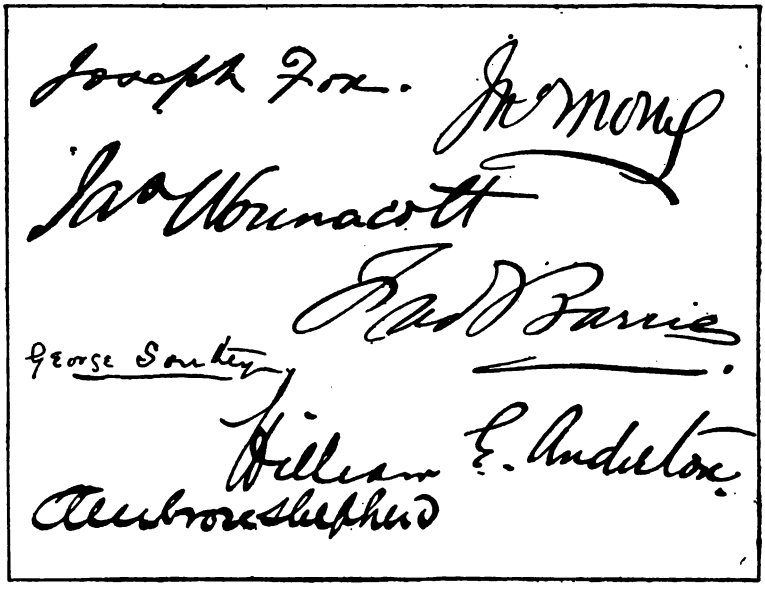
a desire to serve the Master; and time, which tries all things, has vindicated the course which was taken by Mr. Morris. In 1854 he was honoured with an invitation to become president of Brecon College, South Wales, where he is now professor of theology. In 1880 the honorary degree of Doctor of Divinity was conferred upon the professor by one of the American colleges. Mrs. Morris died June, 1879. On the 8th of September, 1880, Dr. Morris was honoured with a presentation on the occasion of the completion of his twenty-fifth year as principal of Brecon College, during which time 154 students (exclusive of 42 then in the house) had had the great privilege of attending his lectures; of these, 107 had devoted themselves to the ministry in Wales



Autographs of Ministers of St. Mary's, A.D. 1840-86.

and 34 to the English ministry; seven were in America and the Colonies, and six in the missionary field. The presentation consisted of a portrait in oil, to be hung in the dining-room of the College; a handsome address on vellum, illuminated and encased in a gilt frame; and a purse containing £338 16s. 8d. The gifts were handed to Dr. Morris by the Rev. Dr. Kennedy, of London, who spoke in high terms of the long and efficient services which Dr. Morris had rendered to the denomination to which he belongs.

During the pastorate of Mr. Morris, the handsome and commodious school on Troy Hill was erected. Mr. Morris was succeeded in the pastorate by

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The Rev. JAMES WONNACOTT, who was educated for the ministry at a Wesleyan Institution, and was ordained to the ministry at the Old Chapel on the 30th day of June, 1854. He remained six years at Morley, during which period the church doubled the number of its members. He subsequently became settled at Hertford, and other places. Mr. Wonnacott, during his residence at Morley, published a History of the Old Chapel, compiled from various sources, but which added no new facts to what was already in existence, but perpetuated inaccuracies with reference to so-called entries in the Old Chapel Register, which entries did not appear in such Register. He also edited a magazine, entitled, "The Morley and Churwell Magazine." The latter had only a brief existence, but the former had a considerable sale.

The Rev. James Wonnacott.

The Rev. FREDERICK BARNES, B.A., who succeeded Mr. Wonnacott, was born at Southwell, in Suffolk, on the 2nd of November, 1837. After about seven years' residence in Suffolk, his family removed to Epping, near London, where he was partially educated. He entered upon academical studies at Spring Hill College, Birmingham, in 1856; matriculated at the London University in July, 1858; and took the B.A. degree in 1861. He entered upon the pastoral office at the Old Chapel, September, 1862. During Mr. Barnes's ministry he had the satisfaction of seeing many additions to the church. In December, 1865, he received and accepted a call to Birkenhead, from whence he removed to Chester, where he is now labouring. Soon after Mr. Barnes left the Old Chapel, an invitation was given to

The Rev. F. Barnes, B.A.

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The Rev. GEORGE SOUTHEY, B.A., who was a native of Warwick. He received his education at Spring Hill College, and remained there six years. He matriculated the first year he entered college, and in the second year he obtained his B.A. degree, first-class, and also passed two Scriptural examinations in Hebrew, for which he received two prizes. In May, 1866, he accepted the call to the pastorate at the Old Chapel. His pulpit ministrations were very acceptable, and his sermons were characterised by earnestness of faith with the language of a scholar. To the great regret of his people, his earthly career was cut short by death on the 17th of February, 1875, in the forty-first year of his age, and the ninth year of his ministry here. A monument to his memory is in the graveyard. Mr. Southey was succeeded by

The Rev. George Southey, B.A.

The Rev. WILLIAM E. ANDERTON, M.A., of Cleckheaton, who commenced his labours as pastor on Sunday, June 17th, 1877. Mr. Anderton began his studies at Lancashire College, and Owen's College, Manchester, obtaining at the last-named, prizes for Latin and English. In 1873, he obtained a first-class in the annual college examination in classics and mathematics. In 1874, he obtained the prize (open to second year men only) for the best English essay. In 1875, he was first in the first class in the inter-collegiate examination in moral science, and was, in consequence, elected an Exhibitioner of his college. In the same year he took his degree of B.A., being second in the first class in the moral science tripos, the subjects of which are moral philosophy, mental philosophy, and political economy. In 1876, he obtained the Bachelors' moral philosophy

The Rev. William E. Anderton, M.A.

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Woodburytype

Yours very faithfully
Ambrose Shepherd

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FROM A PHOTOGRAPH BY MESSRS. WOODS, KELSALL STREET

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prize at St. John's College. In 1878, he obtained his M.A. degree. The labours of Mr. Anderton were greatly blessed, for his gentle and courteous manners, his edifying visits, and his profitable preaching endeared him to his people. During the time of his ministry at Morley he suffered much from ill-health, and was laid aside for many months; but when he accepted a call to Woodford, in Essex, in 1884, believing that a change to the south would be beneficial, it was to the great grief of his attached people.

The Rev. AMBROSE SHEPHERD, the present minister of St. Mary's, was born near Rochdale, in January, 1853, and is a nephew of the late John Ashworth, author of "Strange Tales," "Walks in Canaan," etc. Intended for business, Mr. Shepherd was sent at an early age to learn the woollen manufacture; but, developing literary tastes and considerable fluency in speech, he was urged by ministers and other friends to devote himself to the work of the Christian ministry. Having decided to follow this advice, he spent some time in private study, and was then admitted a student of Rotherham College, where he passed five years in the study of philosophy and theology, and in both subjects took a distinguished place. At the close of his college course, he accepted, out of a number of invitations, the one to Newton Congregational Church, Leeds, where for nearly five years he laboured with growing acceptance. Receiving an invitation to St. Mary's, he accepted it, and commenced his ministry in Morley on the second Sunday in July, 1884. Mr. Shepherd is a man of broad views and wide sympathies, and is deeply interested in all movements of a public character which have for their object the uplifting of the people. In January, 1885, he was elected a member of the Morley School Board; and during the brief period he has been settled in the town, he has taken a prominent part in the Sunday Closing question, the work of the Bible Society, and Christian Missions. Mr. Shepherd in politics is an ardent Liberal, and an uncompromising advocate of civil and religious liberty. He is a vigorous and original thinker, an able and effective preacher, who, while holding firmly the cardinal doctrines of Christianity, yet seeks to present them as living and reasonable truths to the minds and hearts of men who know how increase of knowledge has affected, and does constantly affect, the formulated theology of an earlier time. He has no sympathy with the bare profession of a creed, but strongly demands that the life shall bear truthful witness to the creed.

We shall now proceed to notice the Registers of St. Mary's, which commence in 1653, and are continued to the present time. The perusal of ancient registers is of immense value and importance to students of genealogy, and to those who care to trace out the careers of the members of our English families. We are aware that there is a prejudice against this study, it being spoken of as a pastime, an amusement, without any real bearing upon any matter of importance; but we are not a believer in that view of the matter, for we hold that a correct and exact knowledge of family history is the first step to a

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true knowledge of the history of a country. And the same is true, in a lesser degree, of the history of a town or village; and though the old families of such an insignificant place as Morley was, two centuries ago, may not have all become famous in the history of England, yet many of them did good work in their day and generation, and took their share—a modest one, comparatively, but not an unimportant one—in forming the character, and habits, and reputation of the Morley of the past. We look upon it, therefore, as a matter of much interest to pry into this old register, and to notice what families now amongst us had representatives settled here two hundred years ago. When we come to mention the names of these families, it must not be taken for granted that, in every instance, the modern holders of the name are descendants from their namesakes of the seventeenth century; but it may safely be said that it is the case in most of the examples. We shall also have occasion to make reference to the residence here of other families who have now altogether disappeared—families, too, of some consequence in their day.

It is to be deplored that the original register of St. Mary's (of which the present volume is only a copy) was not kept, for, after a careful examination of the copy, we have come to the conclusion that the work of transcribing has been very slovenly done. From evidence taken from the book itself, we find that the copy of the register book would be made between the years 1834 and 1840. The entries in the original register commence in 1653, and would continue to the date of transcription, with some slight intervals to be accounted for. The copying has been done by several different writers, and, in some instances, without any regard to order or regularity, and, we are afraid, without much regard to veracity.

In many parishes, the Register served as a kind of note-book for the minister; and, in addition to the ordinary prosaic chronicles of the living and the dead, it often contained memoranda of local interest, brief and pithy notes on passing events and the ever-varying circumstances of parochial life, recalling past scenes and incidents with a vividness that required only the warm heart to give the actual throb of life.

In the Register of St. Mary's, however, little beyond the short tale of baptism and burial is told. In one or two instances, mention is made when a death has been caused by accident or violence, or some poor homeless wanderer has met his or her death while passing through the village. In 1759, it is recorded that "A travelling Man Unknown where he came from Died at Matthew Ellis house at Morley, Died, Nov. 22nd, 1759." Another entry reads as follows:—"Joseph Buckley, of Morley, died August 13th, 1763; he was slain by a cart near Ardsley." In 1768, we are told that "A poor travelling woman died at John Gammells, of Churwell, Nov. 16, her name unknown." In a few instances, in the list of baptisms, the exact time of the birth is recorded, probably to give facility to the astrologer who might after-

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wards wish to "cast the nativity" or tell the fortune of the child. In 1679, we are told of "Elisha, son of Mr. Joseph Sykes, born 4th March, about two in the morning, and baptised 15th of the same month." This Mr. Joseph Sykes had, doubtless, satisfactory reasons for being so particular as to the moment of birth, for we find that on one page of the register, and from the year 1675 to 1693, he had no less than twelve children baptised, to each of which entry is added the time of birth.

The principal families in Morley at the present day whose names occur in the Register for more than two centuries, are the Scatcherds, Rayners, Brooks, Bradleys, Tetleys, Sykes's, Marshalls, Jacksons, Asquiths, Brooksbanks, Rhodes's, Baxters, Dawsons, Clarks, Pickles's, and some few others. By far the greater number of names which appear from 1656 to 1700 have disappeared, and are unrepresented at the present time. We may name a few chosen at random: Linley, Smallwood, Pickering, Riddlesden, Angrom, Wadsworth, Holdsworth, Cloudesley, Heald, Balme, Gargrave, Arundel, Storey, Barras, and many others.

From these lists we learn how some family names endure in the same place for centuries, whilst others become extinct or worn out in a much shorter period. The names of Rayner, Webster, and Asquith have been connected with Morley from time immemorial, we may almost venture to say. Mr. SCATCHERD says, "The name of the first person whom I can discover living at Morley is Richard Webster, married in 1575 to Johan Watson." In 1600 was born in Morley Mr. Edward Reyner, who became a University M.A., and a most distinguished preacher and author. About 1640, he was settled at Lincoln, but was invited to Leeds by the magistrates and principal inhabitants, who pressed him with the consideration of its being his native county which needed his help. The first entry of the name of Reyner is in 1657, three years after the register commences; and, strange to say, the name is spelt with the *a*, as at the present day, though the Edward Reyner of whom we have been speaking spelt his name "Reyner." For a century the *a* remained in the name, until, in 1753, it changes back to *e*, and also to a variety of spellings, such as Renor, Reynor, Reynar, Rener, and one or two others.

We shall now proceed to notice the Christian names which appear in the early entries of St. Mary's Register; and we at once see the influence of the stern Puritanism of the times in the Christian names which are found in the first ten or twenty pages of the book. In these pages there are about 150 entries, and the names run as follows:—Bathshua, eight times; Lydia, six times; Elyezer, five times; Jacob, five times; Mehelabal, four times; and of those which appear twice or more are Abigail, Dorcas, Deborah, Mercy, Tamar, Defience, Ruth, Naomi, Rachel, Bethiah, Hannah, Rebekah, Sarah, in the female list; and Ichabod, Japheth, Ephraim, Moses, Benjamin, Jacob, David, Joshua, Samuel, Isaac, Jeremiah, Josiah, Caleb, Timothy,

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Abraham, Barriah, Jabesh, Stephen, Noah, and Gamaliel. This, to our mind, is a most interesting feature of the registers, as showing the character of the people who dwelt in this place at that period in our history.

Another feature in these registers is the absence of double Christian names, for, with two exceptions, a double Christian name does not occur until the year 1800. Previous to this date, John, Thomas, James, and William; Mary, Sarah, Ann, and Jane, were found to be amply sufficient for all practical purposes. The custom of giving double Christian names came from France, and there, as in England, it was for a long time confined to the royal and aristocratic circles. It was not until the end of the 17th century that names of this character came into general use amongst the well-to-do people; and in our register the first instance is that of our esteemed historian, the entry reading as follows:—"1779, July 2nd, Norrisson Cavendish, son of Watson Scatcherd, Esq., of Morley, was born, and baptised July 25th by the Rev. M. Fountain, his grandfather." The second instance is in 1782, and refers to a member of the same family, namely, "Watson Samuel, son of Watson Scatcherd, Esq., was born and baptised July 8th." It was not until some years later that any member of the lower classes dreamt of aspiring to such a daring innovation. The first entry in the register relating to the adoption of a double Christian name by people in the humbler walks of life is in 1816, and refers to the baptism of "Sarah Ann, daughter of John and Ellen Knightson, of Morley."

The entries in the Register from 1653 to 1736, a period of 86 years, refer to baptisms and burials at Topcliffe. This Congregational Church was the first established in the West Riding, and the congregation was, for the most part, made up from those who worshipped at the Old Chapel when the Act of Uniformity became law; and though our ancestors, the Presbyterians, kept possession of the lease of the chapel, they had to leave the premises, and for twenty years they worshipped at Topcliffe Chapel, until, in 1689, they built the Old Parsonage, and obtained a licence to perform worship therein. SCATCHERD gives it as his opinion that the Old Chapel was restored to the Nonconformists in 1698; but if this be correct, it is somewhat singular that the Register contains no entries referring to the Old Chapel, between 1698 and 1736, when the Topcliffe Chapel was given up and the services there discontinued. But remembering that the Topcliffe Chapel and St. Mary's were as one, this gives additional interest to the Register.

The earliest entries refer to the family of the Rev. Christopher Marshall, who was the first minister, and preached for nine years, from 1653 to 1662, in Topcliffe Hall, until, in 1662, he was ejected, and afterwards preached to his little flock, in secret, at his own house. Then came the Five Mile Act, which drove him to Horbury; but, with a zeal which cannot be too highly commended, he still met his society at Topcliffe. During Mr. Marshall's ministry there were received into his church three persons whose names will ever stand out prominently in the annals of Yorkshire Nonconformity.

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First, the Rev. Christopher Nesse, M.A., whose name frequently appears in the Register. He was an eminent divine, had been educated at Cambridge, and came to Leeds in 1656, and was for some time lecturer to Dr. Lake, afterwards Bishop of Chichester. He joined the church at Topcliffe in 1661, and after the passing of the Five Mile Act came to reside at Morley, where, it is thought, he preached in private.

The second notable person who connected himself with the church at Topcliffe, April 8th, 1688, was David Noble, M.A., a very learned man, to whom the youth of Morley, as well as of many other places, were indebted for a thoroughly sound education. He had two of the sons of the Rev. Oliver Heywood under his care, and that celebrated minister makes frequent reference in his *Diary* to visits paid to Mr. Noble at Morley. This village schoolmaster was also a minister of the gospel, and often preached at Topcliffe and Kipping. He was spoken of in both capacities as a "diligent, faithful man."

The third person whose connection with Topcliffe gave additional lustre to Yorkshire Nonconformity, was Mr. Gamaliel Marsden, whose burial is recorded in the Register. He had been twice ejected, and when he joined the church at Topcliffe he was engaged by them as "teacher," his work being to educate young men for the ministry. He, too, was a man of sound learning, and THORESBY, the historian of Leeds, says in his *Diary*, under date, May 25, 1681:—

> Rid to visit honest Mr. Marsden, a learned and judicious Nonconformist, but, beyond Morley, met the man with the sad tidings of his death; stayed there most of the afternoon with poor Mrs. Marsden, very weak and dangerously sick.

THORESBY attended the funeral of his friend, and says of him:—

> May 27. Rid to Tingley to the funeral of that holy man, Mr. Gamaliel Marsden, whose death was much bewailed, not by relations only, but many good people and godly ministers, as a public loss.

Two months afterwards Thoresby again "rode to Mrs. Marsden's to view the library," and he bought a few of the books.

In HEYWOOD'S *Note Book*, we are told that—

> J. LISTER, minister at Tingley or Topcliffe, died April 11, 1707, of a very short sickness, and was buried there. He was ordained at Alverthorpe, Sept. 4, 1689, by Heywood and others. He was minister at Elland, 1691 There were in the congregation at Tingley sixty persons who had votes for the County members.

No mention of the death of this minister appears in the Register, for the only other minister at Topcliffe mentioned is the Rev. John Riley, who officiated from 1714 till 1727, when he died. From the fact that the congregation only numbered sixty during his ministry, we may reasonably conclude that those members whose home was at St. Mary's had got back to that ancient place of worship.

We shall now briefly allude to some noteworthy individuals whose burials are recorded in the Register.

In 1769, Samuel Clark was buried, and Morley lost a worthy citizen. Samuel, when living, was a drysalter, and accumulated money, and he was of some importance as a town's official in days when

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incorporation was not in the reckoning. He was chief constable in 1760, and those who remember John Hollings will know what an important personage the constable was in ancient times. He was, indeed, a terror to evil-doers, and the mere mention of his name was sufficient to cower the youth of the village. Samuel was churchwarden in 1766, though we are at a loss to know in what his official duties consisted, seeing that Morley had no church until 1830. He was also overseer of the poor in 1768, long before the Union House at Staincliffe had an existence, and in the days when the poor were kept in their own township and were looked after by those who best knew their necessities. Samuel had also been surveyor of the highways, and, to give our readers some idea of what the duties of a town's official were, we have a Rate-book for 1794, thirty years after the time when Samuel Clark was surveyor, and we learn from this insignificant little book that there were only 160 ratepayers, and that the rate at one shilling in the pound realised £66 15s. 3d.; the rateable value being £1,333, as against £58,000 in 1886. When we remember that in 1794 there were close upon 400 inhabited houses in Morley, we can scarcely understand why the ratepayers should only number 160. Samuel Clark was a man whose opinion had weight with his neighbours; he was given to hospitality, and no doubt left this world amid the regrets and lamentations of his many friends.

Among the entries for 1773 in the Register, we find the "burial" of the Rev. Timothy Aldred, a minister who was universally respected. He was an accomplished Latin scholar, and an erudite Biblical critic. He was pastor at the Old Chapel for 54 years, and during all that time was only once absent from his pulpit. It is said that in 1715 his hearers amounted to 450, a number which puts to shame the attendance in 1886, especially when we consider the increase in population. During his ministry, the chapel was underdrawn and otherwise "restored," and we can well understand how the hard-headed Puritans who lived in Morley nearly two centuries ago would flock to listen to this worthy divine, of whom it is said that he "approved himself in polemical debate to be no less a polished gentleman than an elegant scholar and a profound theologian."

During Mr. Aldred's ministry, Joseph Haigh was appointed clerk, and, following the example set him by his superior in office, he kept to his post for half a century, though we have no record to show that he attended to his duties with the same regularity as his pastor. His burial took place, as the Register testifies, in 1776. In the time of Mr. Haigh, and until the year 1847, the ministers at St. Mary's retained the services of a clerk, who occupied a seat below the pulpit, and who acted as precentor, and gave out public and other notices.

Besides giving out the psalms and hymns, the clerk made public many secular matters, in which the congregation were expected to take an interest. It was no unusual thing to hear the clerk drawl out a notice as follows in his sing-song style:—"I am desired to give notice

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that a rate of one shilling in the pound for the township of Morley has been allowed by Thomas Blank and John Blank, two of His Majesty's justices of the peace for the county of York, one whereof is of the quorum." In a similar way sales by auction, acts of trespass, and town's meetings were duly made known.

In 1781 we find the following entry in the Register of Burials:—"Feby. 14th. Lady Loughborough, daughter of John Dawson, Esq., aged 36." This lady, whose maiden name was Betty Anne Dawson, became the wife of Alexander Wedderburn, who was born in 1733; was Solicitor-General in 1771; Attorney-General, 1778; Lord Chief Justice of the Common Pleas, 1781; created Baron Loughborough 14th June, 1780. The tombstone of Lady Loughborough is on the south side of the chapel, but the inscription upon it is illegible; and it is desirable that steps should be taken to have the letters recut, so that this memorial of a member of a family to whom Morley was greatly indebted should not perish altogether.

The last of the notabilities, whose names are in the Register, that we shall notice, is Ben Foster, who died in 1841, and not in 1833 as stated by Mr. WONNACOTT in his *History of the Old Chapel.* Having had many a chat with this eccentric official, in his room underneath the vestry, we can vouch that he did not die in 1833. Ben was the sexton and chapel-keeper, and the son of one who held office as "dog-whipper" at St. Mary's—a term applied to one whose office was to keep the chapel clear of stray dogs, which at times succeeded in gaining an entrance, and would join in the responses in a way calculated to upset the gravity and decorum of the worshippers. Many amusing stories are told of the eccentricities of this, the last of the resident sextons; but space will not admit of our repeating them.

From a study of the Register, we think we may learn one or two useful lessons. In reading over the bare catalogue of the names of those who for the last two hundred years occupied a place in Morley in much the same manner and for much the same purpose as we do, we are reminded of the vanity of human ambition; for, whatever they may have been or done, except in a very few instances, all knowledge of them individually has gone; all their acts of generosity and benevolence have borne their fruit and have passed away; those whom they helped in their sad hour of trial are gone also; nothing material is left to us concerning them, and there is no living witness to sing their praises. Some, indeed, to whom we have alluded, and others who might have been named, who have been benefactors both to St. Mary's and to the town, we cannot willingly forget. If their bones have long since crumbled to dust, they have been laid in the God's Acre which surrounds the chapel; and the dear old stones which testify to their worth remind us of them, their deeds, their hopes, and their fears.

The history of bygone times, as read in our Chapel Register, furnishes us with many illustrations of talent, and piety, and self denial, all of which might advantageously be imitated now. Of St. Mary's

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Ancient Tombstones in St. Mary's Graveyard.

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and its graveyard, which contain all that remains of many generations of the men, women, and children of this ancient town, we can say with the poet :—

> Where soars that spire, our rude forefathers prayed:
> Thither they came, from many a thick-leaved dell,
> Year after year, and o'er those footpaths strayed,
> When summoned by the sounding Sabbath-bell,—
> For in those walls they deemed that God did dwell.
> And still they sleep within that bell's deep sound.
> Yon spire doth here of no distinction tell :
> O'er rich and poor, marble and earthly mound,
> The Monument of all—it marks one common ground.

And now, when Morley has got—not a day too soon—a cemetery, and we may reasonably expect that ere long, as they get filled, our graveyards will be closed, let us put in a plea for the careful preservation of our ancient and time-honoured graveyard at St. Mary's.

In our youthful days it was no unusual thing to find the graveyard on a Sunday morning and afternoon, for fully half-an-hour before the service, dotted over with the forms of those who came to meditate amongst the graves; and, as the living lingered near their buried dead, their eye could trace beyond the confines of the graveyard many an old familiar scene, footpath and winding road, which they had traversed with those who now slept at their feet. We confess to a strong feeling as to the respect that is due to the dead. We do not think that the remains of mother and father, sister and brother, relation and friend, are such every day commodities that, when they have ceased to delight, and serve, and comfort us, aye, and even scold us, that they should be buried without feeling, and as soon as possible be forgot. No; rather with THOMAS MILLER we would say, "We will not think so meanly of poor human nature as to believe that any one living cares not for the dead, or sets no more store upon the two yards of common earth that cover the remains once dear to others than he would upon the same space of ground in his kitchen garden or on some desolate moor." It is to our mind a satisfaction that we have in Morley come at last to make better provision for our dead, by the laying out of a cemetery where there can be peace and rest for the departed. It has pained us beyond measure, on very many occasions, when watching John Taylor and others dig the graves in St. Mary's graveyard, to see them throwing up with the earth the remains of former tenants of the ground. There was something revolting in the thought that the grave was made into a common lodging-house where guest succeeded guest, and where those who had rested but for a little while were cast on one side to make room for new comers. We trust that ere long the older portion of the burial ground at St. Mary's will be permanently closed, and that in our new cemetery we shall "not begrudge that common allotment which will allow six feet of earth for the dead; that even they who never had a freehold whilst living may at last inherit one undisturbed, nor be called upon to resign their claim until they have mingled clay with clay."

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CHAPTER XIII.

MECHANICS' INSTITUTION—LIBERAL CLUB—NORRISSON SCATCHERD, F.S.A.—NATHANIEL DIXON, ESQ.—LOW COMMON—THE BUTTS—BRUNSWICK CHAPEL—PINFOLD—CONSERVATIVE CLUB—BIBLIOGRAPHY OF MORLEY LITERATURE—THE VISITATION OF CHOLERA—MORLEY HALL—REHOBOTH CHAPEL—YEW TREE HOUSE—POST OFFICE—WESLEYAN CHAPEL—OLD HOUSE AND GATEWAY—CONCLUDING REMARKS.

A FEW yards below the Municipal Offices, and in the building now occupied by Mr. Beck, was the first home of the "Young Men's Improvement Society," which afterwards developed into the "Mechanics' Institute." The "Society" commenced its career in 1844, and the "Institute" ceased to exist in 1874, after a fitful life, extending over thirty years. The meeting to form the society was held in the Town's School, in March, 1844, and was attended by the Revs. John Morris, John Calvert, Messrs. N. Scatcherd, Samuel Mitchell, Joshua Asquith, W. Stansfield, and other gentlemen earnest in their endeavours to promote education amongst the artizans. A considerable number of members was obtained, and a library formed, also classes of an elementary character, and willing students availed themselves of its offered advantages. For a few years it received hearty support, and its power for good was felt and appreciated. Many men, now advanced in years, have gratefully acknowledged their indebtedness to the institution for intellectual impulses which materially affected their prospects in life.

Opposite to Morley House, the Liberal Club has its home in the building formerly occupied by Mr. Scatcherd, solicitor. The accommodation provided for the purposes of the Club comprises a large billiard room, with two tables, reading room, committee room, honorary members'

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room, smoke room, store rooms, caretaker's apartments, and other conveniences. The rooms are furnished in an elegant manner, and every comfort has been provided for those who have to use the Club. The Club was formed in 1880, and was located for some time in Crowther's Buildings, removing to its present home in December, 1883. The formal opening took place in January, 1884, when Charles Milnes Gaskell, Esq., addressed the members and declared the Club open for their use.

Morley House, the home of the Scatcherds for upwards of two centuries, occupies a commanding position in proximity to the Club. It is a great, plain house, old-fashioned, unornamented, and rather commonplace of external aspect in this country of picturesque structures, but large in dimensions, solid, and roomy enough for a moderate sized ladies' school. The house is surrounded with gardens and pleasure grounds, and on the north side is bounded by Scatcherd's lane, a favourite walk with the villagers from time immemorial.

Norrisson Cavendish Scatcherd was born at Morley House, on the 29th of February, 1780, and was the son of Watson Scatcherd, who for thirty years practised as a barrister, and served the public as a magistrate. Young Norrisson was educated at Marylebone and Hipperholme schools, and, graduating at Cambridge, was called to the bar on the 28th of November, 1806. He practised only for a very short time, and then betook himself to literature and antiquarian pursuits. It was not his social position that gave Mr. Scatcherd a name and a place in the annals of his native village; nor the humble simplicity and goodness of his private life; but his marvellous industry and care as a topographical and historical collector. His *History of Morley* contains many most noteworthy facts concerning a district which has always been interesting, and is now of considerable importance. To the compilation of this work Mr. Scatcherd brought a large amount of assiduous research and patient enquiry, extending even to the legendary recollections of "oldest inhabitants," who related to him what they knew of the history of the village and district. In addition to these sources of information, he hunted up all the facts he could obtain from authors and from neighbours, and in this way the History became a labour of life, and a labour of love. Our historian also wrote "*Memoirs of the celebrated Eugene Aram*, who was executed for the murder of Daniel Clark, at Knaresborough, 1759; with some account of his family, and other particulars, collected for the most part above thirty years ago," two editions; *Gleanings after Eugene Aram;* and "*A Treatise on Bridge Chapels*, including the history of the chapel upon Wakefield Bridge." Mr. Scatcherd's two pamphlets on Eugene Aram were favourably reviewed in the leading periodicals and newspapers of the period, much to the satisfaction of the author. Mr. Scatcherd was also a contributor to *The Gentleman's Magazine;* to Hone's *Year* and *Table Books*, and the local newspapers. Of Mr. Scatcherd's

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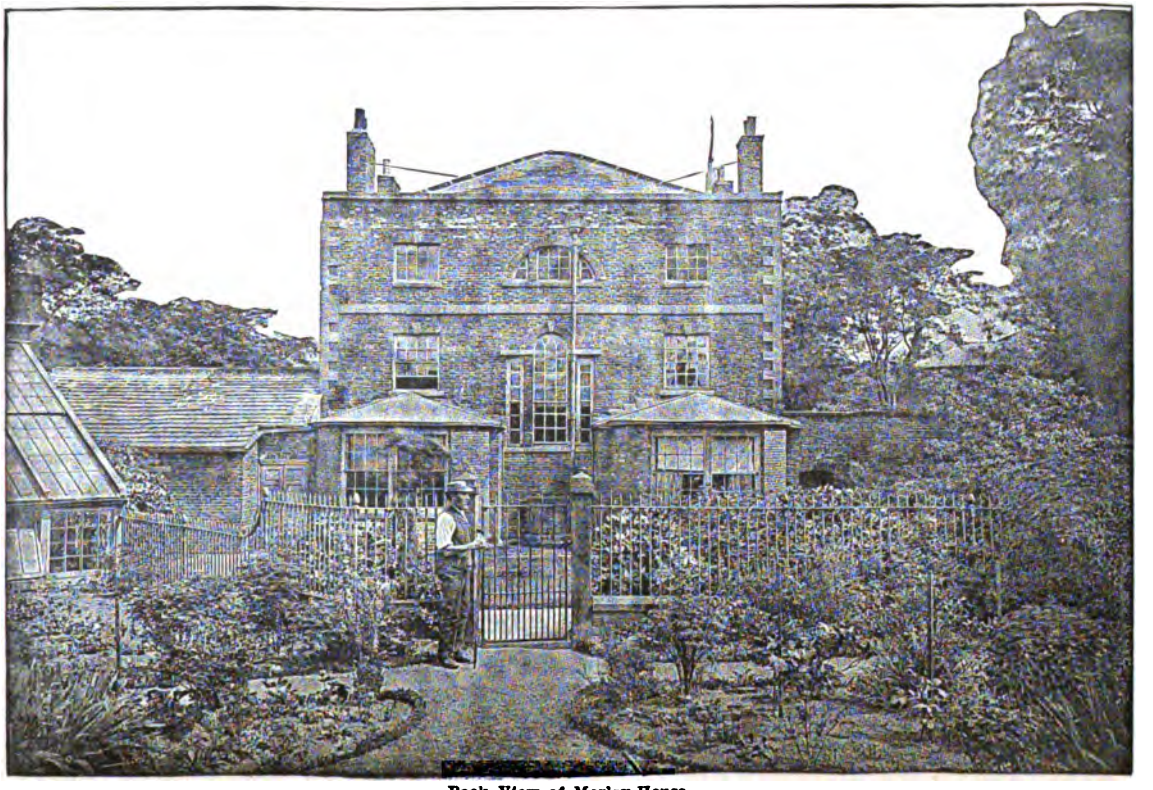

Back View of Morley House.

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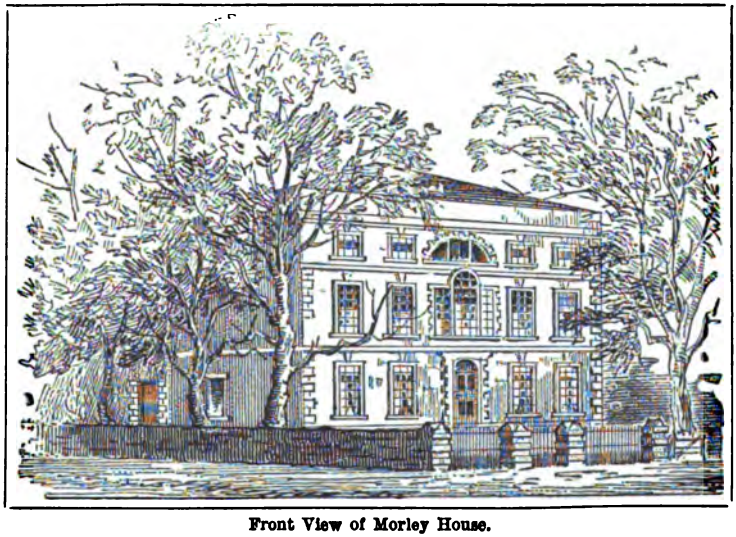
zeal in his literary work, we have heard many testimonials, and we may be pardoned for giving a quotation from a letter written by James Crossley, Esq., F.S.A., an antiquary recently deceased.

2, Cavendish Place, Manchester,
June 6th, 1876.

Dear Sir,

* * * * Between fifty and sixty years ago, I used regularly to meet with Norrisson Scatcherd at Harrogate, and whenever we met there ensued a fierce battle on three points—the architecture of Fountain's Abbey, Eugene Aram, and politics generally, for he was emphatically what Dr. Johnson would call "a vile Whig," and I, on the other hand, an uncompromising and intolerant young Tory. We had, however, one common ground on which we could shake hands, and that was a genuine love for antiquarianism and the researches connected with it, and which made us always glad to meet each other again and go over the old



Front View of Morley House.

ground with unabated vigour. His last communication to me was an imploring request to me to shake off my dreadful heresy as to Eugene Aram, without which he seemed to think there was no chance of my being saved hereafter. I look back to Norrisson Scatcherd as one of the most amusing characters that I met with at that period of life when everything leaves behind it a marked and decided impression.

Faithfully yours,

William Smith, Esq. JAMES CROSSLEY.

Mr. Scatcherd was a good specimen of the "fine old English gentleman." In 1851, he had the gratification to be elected a Fellow of the Society of Antiquaries. He died at Morley House, on the 16th of February, 1853, leaving a widow and six children to mourn his loss

Opposite to Morley House, an ancient landmark, in the shape of "The Three Steps," has been removed; but in close proximity to the house, Scatcherd's Lane, a favourite walk with our villagers, is yet left to us.

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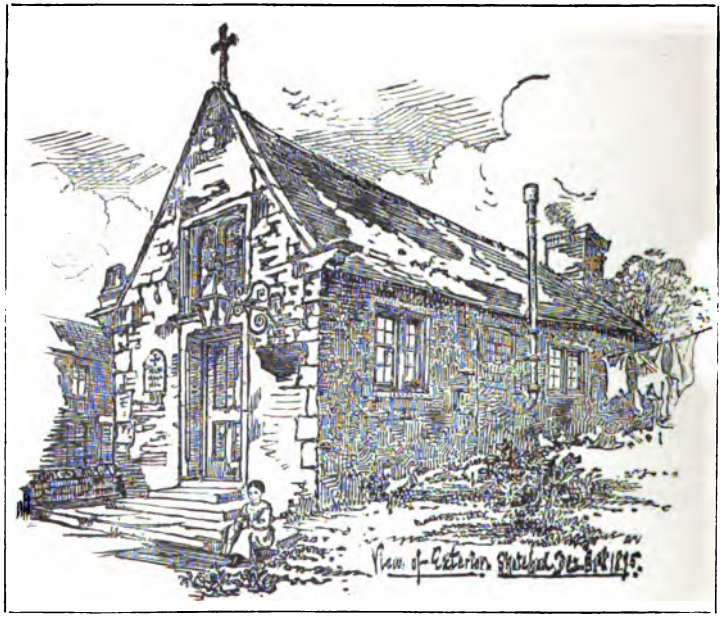
A few steps from Morley House brings us to Troy Hill, and the Catholic Apostolic Church, formerly the Town's School, the arena of many a wordy war and village squabble. In this building the government of the village was carried on for more than a century; and were the history of all the vestry meetings held here chronicled, we should have revealed to us phases of village life, both curious and interesting. In 1867, a lease of the school was granted by Samuel Scatcherd, Esq., to the people who worshipped under the designation of the "Catholic Apostolic Church." The school was renovated and adapted for the purposes of public worship.



Catholic Apostolic Church.

In close proximity to this church, is the large and handsome edifice known as the NEW SCHOOL, built in 1844 for the use of the congregation worshipping in the Old Chapel, and used by them as a Sunday School since that time. In 1864, two class-rooms were added, and in 1886, five additional class rooms were built, a new gallery added to the School, and other improvements effected.

Continuing our walk along Troy Road, we pass a building now occupied as dwelling-houses, but which was erected nearly sixty years ago for the purposes of public worship. The Primitive Methodists built the chapel, but in 1826, dissension sprang up amongst them, and the building was sold to Isaac Crowther, Esq., and was subsequently used

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by the Wesleyan Methodists, the pulpit being supplied by local preachers connected with the Birstal Circuit.

A little beyond Mount Pleasant, which is on our right, is Point House, at one time the residence of Nathaniel Dixon, Esq., a village worthy, whose name deserves to be held in grateful remembrance.

Mr. Dixon was for many years one of the most useful and active men in Morley. In all philanthropic movements he was a pioneer. He

was one of the chief promoters of the Gas Company, and was its chairman for many years. Previously to the formation of the Local Board, he had served the offices of overseer, surveyor of highways, etc.; and when the Local Government Act was adopted, he was chairman of the Board, when important work had to be done. He took a very lively interest in Airedale College, and supported liberally the voluntary system of education long before the National School system became law. The Bible Society had in him a valuable helper; as deacon of a Christian church, his labours were abundant; and he had a passionate love for the Sunday School, where he was for many years a superintendent. Late in life, Mr Dixon left Morley and settled in Drighlington, where he spent his days in devising and executing schemes for the improvement of the social and spiritual condition of his neighbours. The new Congregational Church in that village is associated with the finish of his life's work, and within its walls a tablet of white marble bears the following inscription :—

In memory of NATHANIEL DIXON, Esq. (through whose efforts and beneficence this church was formed), who departed this life Oct. 30th, in the 60th year of his age, and was interred at Rehoboth Chapel, Morley, November 4th, 1865.
"The memory of the just is blessed."

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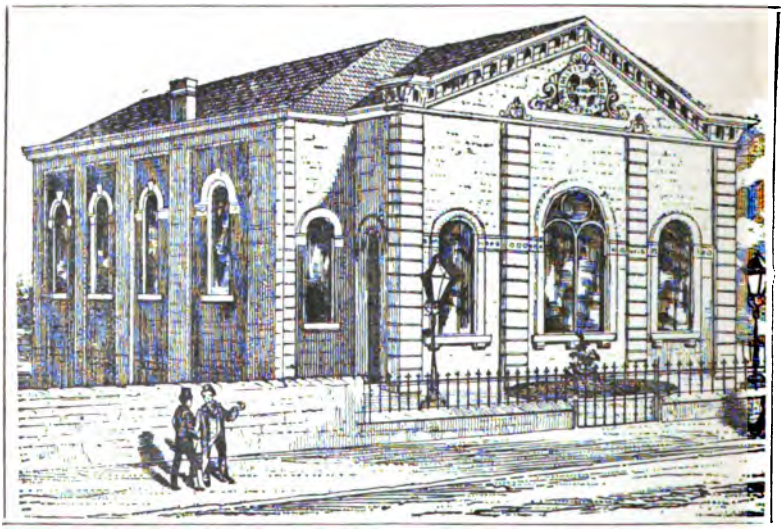
We are now on the "Low Common," which, previously to the year 1817, consisted of unenclosed and all but useless common land, stretching from the Bottoms to the Owlers. Seventy years ago, whin-bushes, brambles, and a bridle-road, were the principal features of this part of the village, but at the present time the land is all but covered with mills, collieries, and dwelling houses. Previously to the date we have given, there could be seen on the common several mounds, or hillocks, about four or five feet high, and situate from each other about ten or twenty yards. These mounds were the "Butts" of long ago, erected for the purpose of targets, against which arrows were shot.

The Brunswick Primitive Methodist Chapel is situate on the Common, or the Albert Road as it is now called. The foundation stone was



Brunswick Chapel.

laid in April, 1874, by William Ackroyd, Esq., of Birkenshaw, and a memorial stone was laid by Richard Schofield, Esq., of Leeds. The style of the building is an adaptation of the Italian. The size of the chapel is 52 feet by 42 feet, with schoolroom in the basement, 38 feet by 28 feet, also an infant school and three class rooms. The interior of the chapel is commodious and agreeable, though characterised by simplicity of arrangement. It is built so as to admit of the introduction of a gallery at some future time. At the front of the chapel are a vestry and two entrance porches, provided with swing doors. The west end of the chapel is occupied by the singers' pew, in front of which is a platform pulpit of chaste design. Accommodation is afforded for 400 persons, and the cost of building and land was over £2,000.

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Beyond the chapel, and on the same side of the road, are the Morley Main Collieries, belonging to Messrs. William Ackroyd and Brothers. Three working shafts have been sunk to a depth of one hundred and fifty yards, and a large body of workmen are employed, who send to the pit's mouth several thousand tons of coal weekly. The pits were opened in 1855. On the 7th day of Oct., 1872, a disastrous explosion occurred in the mine, by which thirty-four miners lost their lives.

Turning to the left, we descend the long flight of steps leading to the passenger station of the London and North-Western Railway, and to the Gas Works. The Act for lighting Morley with gas received the Royal assent on the 9th day of June, 1848. It was not, however, until six years after that time, that steps were taken to carry out the lighting of the streets; then a public meeting was held, and a strenuous opposition organized; and, on a poll being taken, a large majority of the ratepayers decided against the introduction of gas into the streets. For several years the attempt was repeated, and as often failed; and not until fifteen years after gas was supplied to the private consumer were the prejudices of the villagers overcome, and the highways made passable with comfort after dark. The original capital of the Company was £5,000, which has been increased as the necessity arose.

Proceeding up Station Road, we pass on our left Crank Mill, to which we shall allude hereafter. The chimney of this mill, we may observe, is erected at a considerable distance from the mill itself, and has often been subject for remark. The reason for building it where it now stands was to avoid the disastrous consequences which befel the mill on the 3rd of January, 1823, when a storm of wind blew down the first chimney on to the top of the dyehouse, entailing a loss of three hundred pounds to the owners.

The Station Road follows the narrow valley watered by the old beck, once a clear and sparkling brook, which invited sport; but, shorn of all its poetry and purity, its waters now resemble a mixture of soap-suds, dish-water, and the most opaque of peggy-tub decoctions, all combining to emit such a rank compound of villainous smells as might have regaled the nostrils of the amorous Falstaff on his memorable introduction to Mrs. Ford's buck-basket. But notwithstanding, on the margin of this defilement of a once pleasant and healthful stream, the botanist will be pleased to notice two or three luxuriant tufts of white flowered comfrey, a plant common in some districts but rare about here.

As we approach the Bottoms, we pass on our right a large open space, which was formerly the site on which stood four straw-thatched one-storey cottages, occupied for more than a century by the "Maud family." At the back of these cottages was the town's quarry, where stone was got, which, after being burnt in kilns, was used for the repair of the highways.

A few yards from the cottages above-named, was the "Pinfold," or Common Pound, whilst another of these useful receptacles was

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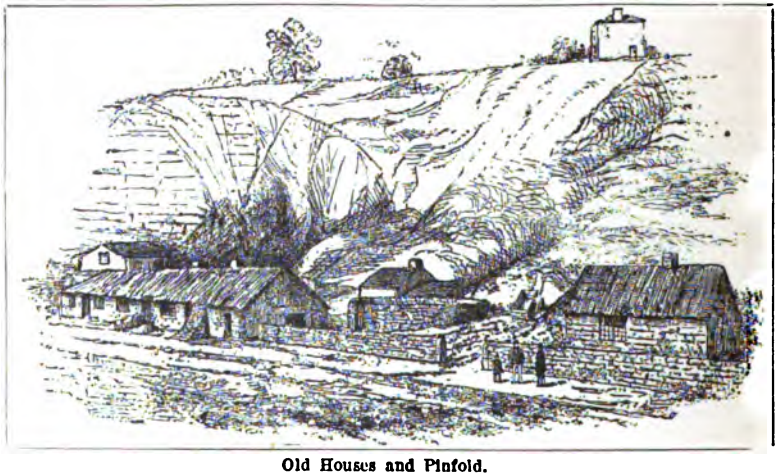
situate on the line of the "Street," leading from Stump Cross to the Birks. The site on which the Pinfold stood was previously covered with water; and here was used the Ducking Stool for the reformation of scolding dames, and also for the punishment of bakers and brewers, who, either in the one case made bad bread or short weight, or in the other sold ale in short measures or of bad quality.

Adjoining the Pinfold stood an old cottage, shewn in the engraving, built by one William Ellis. At the time when this mud hut was put up, the ground was waste or common land, and by an old statute then in force, if any person could erect a dwelling house during the twelve hours of night, the land on which it stood became freehold. This house was built in compliance with the requirements of that law, having been begun and completed throughout within twelve hours.



Old Houses and Pinfold.

We are now in the Bottoms, so-called from its low situation, and nowhere in the village has there been a greater transformation than in this locality. All the old houses, laiths, and other tumble down buildings, have given place to handsome shops, hotel, dwelling-houses, and the Conservative Club house. The last-named occupies a commanding position, and is a convenient and useful meeting place for the members of the political party to which it belongs. The provision comprises reading room, billiard room, caretaker's house, and other conveniences. The club was opened in 1885, by Viscount Lewisham, M.P. William Holton, Esq., is the president of the Conservative Association, and Messrs. E. Butler and John H. Rayner are the secretaries.

On our left, and on the site of "Wood's Laith," stands a shop occupied by Mr. Teale, which possesses a special interest, as being the building in which the first printing press in Morley was set to work by

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Mr. S. Stead, now proprietor of *The Morley Observer*. This was in the year 1854, when Europe was at fever heat, agitated with a warlike enthusiasm that seemed the final flash of the spirit arising from the Peninsular campaign. The advertisement duty had just been abolished, but there was still a heavy tax on paper, and provincial newspapers were subject to the penny stamp. Morley had to wait for its news until the Saturday, when the *Leeds Times* was, in every sense, the family paper, having acquired a great popularity by reason of the energy and soul which had been put into it by Robert Nicol, the gifted poet and *littérateur*. The *Mercury* was then, as it is now, the paper for business men, and, as it has been well said, "was glowing with

the genius of Edward Baines, the Nestor of the Yorkshire Press." The more Conservative of the villagers patronised the *Leeds Intelligencer;* whilst the Chartist and Radical villagers read the *Leeds Times*, at that time under the editorship of Dr. Smiles, the author of "Self-Help."

The first number of *The Morley Observer* appeared in 1871, and enlargements have been made from time to time, until, at the present day, it is a six-page journal, having a large circulation, not only in the borough, but in the surrounding villages. Mr. Stead has also printed and published several of the works of Morley authors. *The Morley Times* is an eight-page, smaller sized paper, under the management of Mr. Thomas Sykes.

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The bibliography of Morley literature is somewhat extensive, as the following list of books, pamphlets, sermons, essays, etc., will prove. The list is not given as being complete, and notices of omissions will be thankfully received. The catalogue includes books, etc., by natives or residents of Morley; also books written by strangers having reference to Morley or its people. The list also includes books issued from the Morley press.

ANDERTON, Mrs. GEORGE H. (*née* Laura Asquith), Howden. Born at Morley.
WEARY WEALTH. A Novel. By Mrs. Herbert Lea (a *nom de plume*). Crown 8vo., 176 pp. Manchester: Brook and Chrystal, 1885.

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The Old Malt Shovel Inn was a conspicuous object in the Bottoms fifty years ago, and was one of the old-fashioned "publics," where "good accommodation for man and beast" was to be met with. It had a lively history, for fine stories of revelry and jokes that shook its walls in the olden times were told by those who frequented it in the time of that "jolly landlord," Ward Woodhouse.

From the Bottoms, we ascend Dawson's Hill, and, passing through Hirst's Yard, are forcibly reminded that here occurred the first fatal case in connection with the visitation of thirty-seven years ago—the terrible cholera of 1849. Soon after the disease had made its appearance in the village, cases multiplied, and a great fear came upon the inhabitants which weakened bodies as well as minds, and made them all the more susceptible to receive the poison which was circulating in the atmosphere around. By the second week in August, there had been upwards of twenty deaths; and the whole village seemed covered with the shadow of death. There was the frequent carrying of coffins and passage of funerals through the streets; and we well remember watching the burial of several of the victims in the south corner of the churchyard, where lime was shovelled on to the coffins, and the faces of the few attendants and the white robes of the clergyman looked ghostlike in the flickering glare of the huge pan of pitch which had accompanied the mournful procession. Many of the funerals took place after the long summer day had faded into darkness. The villagers, in their great alarm, were afraid to strip their dead; hence, numbers were buried in their clothes. All the old funeral customs were set aside, for the last breath was hardly gasped out before the coffin

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was sent for, and in a few hours the corpse was on its way to the graveyard. Sufficient bearers could seldom be found to carry it in the old decorous fashion; and the coffin was, in most instances, placed in a cart, behind which a pan of boiling pitch formed part of the funeral *cortége*. As the cases of cholera increased, and the fear and peril grew from day to day, the means to counteract them grew also. A committee was formed, and a fund of £60 subscribed, which was expended in alleviating the misery of the sufferers, and affording aid where human help was possible. Clergy and laity met daily, to plan fresh precautions, and to grant relief in the most abundant measure. The Earl of Dartmouth, with a commendable liberality, sent several subscriptions to the fund, besides contributing £15 to be expended in clothing and bedding for the sufferers, and also placing £4 per week for three months at the disposal of the committee to be paid to the widows, orphans, and others, who stood in the greatest need. We cannot record the sad account of those fearful weeks during which the pestilence was in our midst, without mentioning the valuable services rendered by the Rev. John Morris, at that time minister of the Old Chapel. During the fearful visitation, he went at all hours into the miserable cottage rooms of the sick and dying. One can hardly tell how great was the benefit of such courage, how it lifted the friends and relatives of the stricken ones from the depths of gloom and misery, to find that there was one who came from pure kindliness to help them, and passed unhurt through the worst dangers. And from our own observation of the symptoms, we know that it needed no common courage to brave the disease then, when its strangeness doubled its terrors. Throughout the whole period of the visitation, the disease was of the most malignant character, horrible in its symptoms, and rapid in its destruction; and, though the deaths were not so numerous, in proportion to the population, as at Hunslet and many other places, yet it was probably more keenly felt, for each case was known throughout the village, and each death was more or less a grief to numbers of old friends, or neighbours, or relations. It may be mentioned, as a sign of the alarm which was felt, that the grass grew on the footpaths, through the avoidance of the more infected districts by those who lived in more favoured parts of the village. Services were held every evening in several of the chapels in the village, and these exercises were often prolonged to midnight, and were attended by crowded congregations.

At the summit of Dawson's Hill, we can see, through the trees, Morley Hall, which has lately been renovated and restored, and is now in the occupation of Oliver Scatcherd, Esq., solicitor, and son of our historian. The house, in its original state, was not very remarkable. It had a low central portion, flanked by several gabled erections, and at one end a new wing, which, not having the weather-stains of the rest of the building, presented a somewhat incongruous appearance. The Hall was built in 1683 by Thomas Dawson, Esq., who chose taste-

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fully the site. It stands on the knoll of the hill, with a broad green meadow in front, and is surrounded at the back and sides by trees. One peculiarity of these trees we cannot omit to mention. Thirty years ago, quite a colony of rooks inhabited them, and the evenings' proceedings and playful manœuvres of this feathered tribe were a constant source of amusement to the children of that day. In the autumn time, just before dusk, the rooks came in long strings from their day's wanderings, and, wheeling round and round in the air, they made a loud cawing preparatory to settling down to their rest. These visitants have now altogether disappeared, and the name of "The Rookery," once given to the Hall, has fallen into disuse. From the Dawson family, the Hall passed into the possession of the Wetherills, and after-

Morley Hall, A.D. 1870.

wards was purchased by Joseph Dixon, at the time a large manufacturer, and best known amongst his neighbours by the name of "Great Joe Dixon," in contra-distinction to another Joseph Dixon, then living in Morley. As an employer of labour, he was highly respected, and left, at his death, children whose descendants are still numerous in the village. Mr. Jos. Priestley, an extensive manufacturer of cloth, next occupied the Hall, and for the better carrying on of his business erected the large factory at the rear of the house. The property subsequently became the property of Joseph Webster, Esq., who died in 1882; and the Hall was afterwards tenanted by his widow, until her death, in 1884.

In close proximity to the Hall, is Rehoboth Chapel and burial ground. In the year 1763, when Morley was a small village, and when

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the Old Presbyterian Chapel was the only place of public worship, the Rev. Thomas Morgan, a native of Carmarthen, in Wales, and known there as the "Welsh Cicero," was invited to the vacant pulpit at the Old Chapel. After considerable hesitation on his part, and not a little pressure from a part of the church, he accepted their invitation, and came to reside in Morley. The cause of Christianity in Morley at that time was in a languishing condition, and the congregation at the Old Chapel much divided in their opinions of the truth. But amongst them there was a small number who took the opportunity of Mr. Morgan's settlement to leave the place, and began to assemble together for worship in a hired room on Banks' Hill.

In this licensed house did that body of Congregational Dissenters worship until the following year, when the second Earl of Dartmouth gave to them "a rood of waste land, for the purpose of building thereon an Independent Chapel, and making a burial ground." On that piece of land the people erected the "Old New Chapel," as it was called, and a small dwelling-house for the minister. No account is preserved of the opening services; but they took place in 1765, when the church was formed, and in 1766 the Rev. Mr. Parish was invited to the pastorate. He continued to preach in the New Chapel until his death, which took place in 1782. In the year following, he was succeeded by the Rev. Joseph Sowden, who remained until the year 1798, when he removed to Booth, in the parish of Halifax. In the same year, the Rev. Thomas Clough, a most worthy and excellent minister, was ordained pastor, and he occupied the pulpit for thirty-one years, until his death, which took place on the 16th day of February, 1820. During Mr. Clough's ministry, a new gallery was erected in the chapel. The Rev. John Cones, in 1820, became the minister; but he left in 1822, and the pastorate was vacant until 1825, when a call was given to Mr. John Heselton, then a student in Airedale College. Mr. Heselton accepted the call, but was only permitted to remain with his people for one year and a half, and for three or four months of that time he was unable to take part in any public service. He departed this life, much lamented, on the 12th of January, 1827, in the twenty-sixth year of his age. During his short pastorate, the congregation expended nearly three hundred pounds in repairing the chapel, and enlarging the house of the minister.

In the month of July, 1833, the ministers and trustees received a notice from the Earl of Dartmouth to quit the premises, and when the former waited upon his lordship's steward, they were told that they must pay a rent of £50 per annum if they continued to occupy the chapel. To this request they demurred, and resolved to build a new chapel on Dawson's Hill. The foundation stone was laid on the 26th of February, 1835, by the Rev. J. Calvert, the minister. During the erection of the chapel the use of the Old Chapel was granted to the people; the services on the Sabbath commencing at nine o'clock in the morning, and one in the afternoon, so as not to interfere with the

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ordinary services in connection with the place. The new chapel was opened on the 8th of October, 1835, when sermons were preached by the Revs. Dr. Hamilton and John Ely, of Leeds. The following description of the New Chapel and premises was written soon after the opening by the minister: "The exiles erected a spacious chapel, vestry, and Sabbath schoolroom on Dawson Hill, and they also purchased a dwelling house for the minister. The chapel is forty-four feet wide,

The Rev. Edward Goodall (*See page* 277).

and sixty-four feet long, within the walls, and will accommodate eight hundred people. The cost of the freehold, chapel, and dwelling house, is near £3,000."

The Rev. J. Calvert continued to labour here until his death in Oct., 1847; having for twenty years filled the pastoral office in connection with this church and congregation. After his death, the pulpit at Rehoboth was vacant until the year 1849, when a call was given to the Rev. Jonah Reeve, of Saddleworth, who came and settled in

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Yew Tree House.

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Morley, and continued his labours until November, 1858, when he accepted an invitation to Stowmarket. In June, 1861, the Rev. William Orgar, of Bingley, became the pastor, and continued until 1864, when he resigned. Soon after he left, the church and congregation put into the chapel a neat and excellent organ, at a cost of about £400. In the month of December, 1864, a call was given to the Rev. John James, of Hinckley, who accepted the invitation, and commenced his labours in the February of the following year. During Mr. James's ministry, in 1870, the chapel underwent a thorough renovation, the whole of the interior being taken out and replaced by more commodious pews, a platform pulpit, and a recess for the organ. Two class-rooms and a minister's vestry were also added. The cost of the alterations amounted to £1,600. Mr. James resigned the pastorate on December 21st, 1879, and afterwards settled at Middlesborough. In June, 1881, a call was given to the Rev. Edward Goodall, of Howden, in the East Riding, who accepted the invitation and commenced his ministry on the first Sunday in August, 1881. Mr. Goodall had been settled in Howden for seven years previous to his coming to Morley. During that time the chapel was renovated, and the number of members of the church greatly increased. Mr. Goodall published a small book on "Howden Nonconformity," which gave a lucid and charitable view of the religious life in Howden during the previous fifty years.

Facing Morley Hall, and on the opposite hill, stands Yew Tree House, supposed to have been built about the middle of the seventeenth century, by one Richard Huntington, from whom it was purchased by Miss Waller. This lady lies buried in the Old Chapel-yard; and a tombstone erected over her remains bears the following inscription:—

In Memory of DOROTHY, daughter of the celebrated Edmund Waller, of Beaconsfield, in the county of Bucks, who died Jan. 18th, 1717, in the 61st year of her age.

Miss Waller bequeathed Yew Tree House to the Rev. T. Aldred, at whose death it was purchased by one of the Rayner family, and subsequently passed into the possession of Dr. Swinden, a "disciple of Galen" who was held in high and deserved respect in his day. His advice was at all times freely at the command of the sick and suffering poor, to whom he was ever kind during his practice in Morley; no pecuniary motive could ever induce him to forget their claims upon him. His good deeds were more abundant in those times of privation and distress which the operatives of the village were called to pass through, and which he endeavoured to alleviate in every way that he could; and these are still remembered by those who profited by his advice, and who also were the recipients of his private bounty. He suggested and carried out the formation in the village of a society for the mutual improvement of adults; and, possessing a thorough knowledge of chemistry, he was never happier than when endeavouring to make himself understood by the humblest capacity.

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Proceeding along Bank Street, and passing Bank House, the residence of Dr. Clark, we come to the homestead of Dr. Hirst, and this house stands intimately associated with the times when "good broad cloth" was manufactured in Morley. Here lived for many years Mr. John Webster, or "Maister John" as the villagers called him, who in his day was the principal employer of labour in the village, and for a long time was almost the only manufacturer of "superfine cloths" in the district. At his death he left behind him four sons, Thomas, Nathaniel, Samuel, and John, who, inheriting their father's business habits, each acquired a competency, and at the same time contributed, in no small degree, to the prosperity of their native village.

Passing Jackson's Lane end, we come upon a house, built upon the site formerly occupied by a humble one-storey cottage in which one Betty Hartley acted as post-mistress for many years. The letters at this time were called for every night and morning by John Cowburn, who, coming from Adwalton, collected them from all the villages on his way to and from Leeds. In the times preceding these, it was the custom for them to be collected from every house by a person called the "Foot Postman," who, walking through the village, blew a horn, the sounds of which, when heard, brought forth the people to him with their letters, or prepared them to be on the look-out for some communication.

Mr. Andrew Cowburn commenced as foot-post between Leeds and Drighlington in the year 1824, taking Morley in his route; and in 1829 he received an appointment to the post office at Morley, still distributing letters to West Ardsley, Churwell, Gildersome, Adwalton, Drighlington, and Tong. In 1869, Mr. Cowburn retired from the office of postmaster, after forty-five years' service, when he was presented by the inhabitants with a valuable gold watch and chain. Our village postman, fifty years ago, was an important personage in the place. No postman's knock in those days, for the welcome messenger was in the habit of lifting the "sneck" or latch, and walking in with his civil "Good day;" and oft-times had to render still further service by reading the letters for his more illiterate neighbours. For nearly half a century was Mr. Cowburn the bearer of sweet and sorrowful tidings, carrying to and fro records of marriage, birth, and burial, "and all those changes which make up the shifting scenery of

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busy life." It would be difficult to say how many times our postman had to decipher that old familiar commencement to three-fourths of the letters which passed through our village post-office fifty years ago. This introduction ran as follows:—"Deer John, I sit down toe rite theas few Lines which hop to find yu well, ass they leeve us Hall middeling At present," and so on. Our postman knew every person in his postal district, was respected alike by rich and poor, and, as he went his daily round of some twenty miles, was everywhere received with a kindly nod and a friendly recognition. Mr. Cowburn is yet with us, and enjoys the distinction of being one of the oldest inhabitants in the borough. On Mr. Cowburn's retirement, Mr. R. F. Sleigh was appointed postmaster; and, after several changes, the postal business is now transacted in suitable offices in Queen Street.

The cottage in which Betty Hartley lived is also worthy of note as having been the dwelling-place of two Morley centenarians, viz:—Tamar Wood, who died here in the early part of the present century, at the age of one hundred and four, and Mally Hartley, who died at Cinderhill, on the twenty-fifth of February, 1825, in her hundred and third year. These are not the only cases of longevity in Morley, for in 1716 Widow Foss died, aged one hundred and fourteen years; and in 1857 Widow Smith, grandmother to the author, died, aged ninety-three, having lived for sixty years on Banks Hill, in the same house in which she died. In a local paper of 1825 we find the following:—

In the ancient and romantic village of Morley, and upon a spot called immemorially *Troy Hill*, there are a *few* cottages, chiefly occupied by twelve persons, whose ages, united, make eight hundred and ninety-eight years. But the wonder was greater, till lately, when two persons died, one of whom was ninety-four or ninety-five and the other ninety or so. Three persons, however, have lived thereabouts who have more than attained their hundredth year.

On Saturday, Nov. 12th, 1859, William Chappell died in his eighty-fifth year; in his youthful days he served in Egypt under Sir Ralph Abercrombie, from 1797 to 1801, and in the following year obtained his discharge.

We are now in close proximity to the "Old New Chapel Yard." It is now rarely used as a place of burial; it is in the possession of the Anglican Church, but formerly belonged to the Dissenters; and the graves are the resting places of men who little dreamt of the change that awaited this—to them—hallowed ground. This quiet spot—the place of graves, or "God's Acre" as the Germans beautifully term it—in the centre of activity, has no claim upon notice arising from quaint inscriptions or heraldic bearings.

For some years, the Wesleyans held services in an "upper room" on Banks Hill, but in 1876, through the efforts of Messrs. I. C. Watson and E. Jackson, they erected an iron chapel on Bank Top, at a cost of £700. Accommodation is provided for 300 persons, and the opening services were held on December 14th, 1876, when a sermon was preached by the Rev. Samuel Coley.

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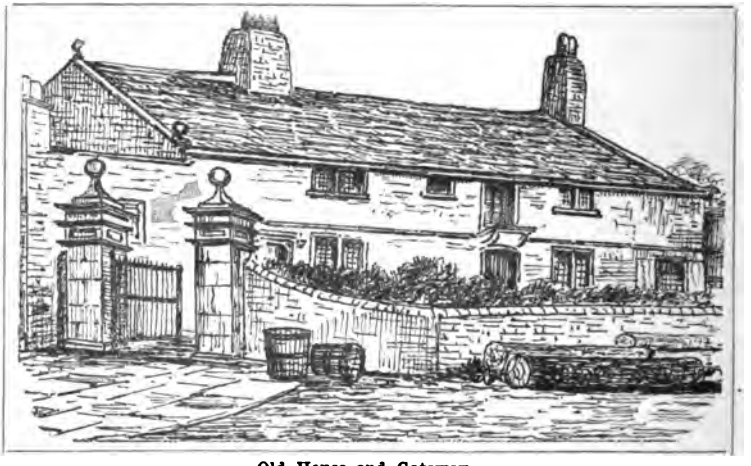
At the foot of Church Street, where a branch store of the Co-operative Society stands, was formerly an ancient house, of some importance in its day. On the gateway leading to this house, there was, until a few years ago, the following inscription :—*Porta, patens esto, Nulli claudaris honesto*,—O Gate, be thou open; thou mayest be shut to no honest man. The first half of the inscription was upon the pillar of the gateway to the left, and the remainder on the pillar to the right. Tradition says that Mr. Pickering, at one time minister at St. Mary's, lived here; and after him, and probably until 1695, when he died, one Wyther, an attorney, who lies buried at Batley. Next, probably one Rothwell, a schoolmaster, and after him some of the Rayner family, and since that time, one Trenholme, a schoolmaster, Mr. Overend, manufacturer, Mr. David King, and others.



Old House and Gateway.

Beyond this ancient dwelling-house, and standing back from the main thoroughfare, is Croft House, the residence of Mr. Edward Stockwell, whose public services entitle him to rank amongst the benefactors of the place. To the young men of Morley, Mr. Stockwell's success in life furnishes an encouraging instance of what economy and industry, when directed by intelligence, are capable of achieving. As a member of the Local Board for nearly twenty years, he has rendered important service to the town; and his indomitable energy and self-reliance, his plain, straightforward common sense, and the business manner which he has brought to bear on important subjects, are amongst the leading features of his long career as a public servant. In all matters of sanitary and social reform, and in politics, Mr. Stockwell has shown himself a man of independent mind, and a faithful disciple of progress. In other departments of public work, he has

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Yours truly
Edward Stockwell

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proved himself to be an excellent specimen of that class of commercial men who can, and do, combine ability in private business with an aptitude for the management of public trusts. He has devoted a large portion of his time to the good of the community, with an honesty and inflexibility of purpose, an independence of character, and a comprehensiveness of information, which those who know him best are the most willing to acknowledge.

A little beyond Croft House stood the Windmill, which gave its name to the lane. The mill was used for grinding corn, but had previously been used for manufacturing purposes. Its position upon this breezy height, with a long stretch of open country before it, would be highly advantageous to the miller; but steam, which has revolutionised many things, has swept the old windmills out of existence, in this part of the country at least.

It seems but the other day, that the old smithy, the Old White Cross Inn, in Windmill Lane, and the church close by, were pleasantly surrounded by green fields and hedgerows, but the building mania of the last thirty years has stretched itself in this direction of our borough, as in nearly all others, and the fields that, in our youthful days, stretched from Banks' Hill to the old inn at the Four Lane Ends, exist only as a pleasant remembrance. We confess that we felt reluctant to part with the old inn, and the windmill with its creaking sails, for both had come to be regarded as landmarks in the village.

And now, my readers, our journey is at an end. We have endeavoured to give you, what is necessarily but an imperfect account, of localities hallowed by memories of days now almost forgotten; of men and women associated with them; and of some features of Morley life, which have either yielded to the influence of time, or have been swept away by the advance of modern tastes. We are glad if we have been enabled to rescue from oblivion anything of interest connected with the past history of our borough; and our pursuits in this direction have been of a most pleasant character, as we have attempted to forge some links which might strengthen the chain binding the old times with the new.

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CHAPTER XIV.

THE MANUFACTURING LIFE OF MORLEY—THE OLD MORLEY "DASHER"—PROCESSES OF MANUFACTURE—WOOL SORTING, WOOL SCOURING, BLENDING, SCRIBBLING, CONDENSING, SPINNING, BURLING, WEAVING, MILLING, DYEING, AND FINISHING—PROGRESS OF THE TRADE—PRESENT POSITION AND PROSPECTS—THE PLUG DRAWING RIOTS—THE CHARTIST MOVEMENT—PROGRESS OF THE WORKING CLASSES—CHAMBER OF COMMERCE—TECHNICAL SCHOOL—FIRE INSURANCE COMPANY.

IN writing of the manufacturing life of Morley as we knew it fifty years ago, we have a wide field for our memory to wander in, for of the many great changes which those of us have witnessed who have lived during the past half-century, few are greater than those which have come over our work-a-day life. In scarcely any particular does the manufacturing life of 1886 compare with that of 1836, and it shall be our business to point out wherein they differ. In 1836, all the inhabitants of our romantic, and at that time pleasant village, knew each other, and seemed as though they were but members of one great family, and whatever concerned the well-being and well-doing of any single member of that family had an interest for the rest; but in these later times of railways, telegraphs, telephones, electric light, and other so-called marks of civilization, we are divided into classes, with much of caste in our midst.

Who that knew Morley fifty years ago can see the least resemblance between the manufacturer of that day and the full-blown millowner and manufacturer of 1886? In 1836, the "Morley Dasher," as he was called, was in nearly all respects on an equality with his

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servant, or if there was any distinction it was that the master when his day's work was finished would don the clean woolsey apron, and on the Sunday appear at chapel or church in knee breeches and leggings of a superior quality to those worn by his workman. But in the matter of the work itself the master was a long way the superior in point of application and continuity, for the master had generally to be his own warper, weaver, and salesman. For those were not the days when the warp was brought into the town ready for the "winder on," but on the contrary, the warp had to be spun as well as the weft; and if the master could afford to run two or three looms he would spin the warp, whilst the good wife—often as hardworked as any person engaged in the manufacture—was winding or spinning the weft; and so they managed by their joint efforts to provide employment for their workpeople, not yet known as "hands." These workpeople would comprise two or three hand-loom weavers, for the loom was then worked by means of the strong arms of men and women, the days of steam being applied to minimise their labour not having become an established fact. What, may we ask, has become of the "checker brat," which was universally worn by our manufacturer of fifty years ago, and which he was in the habit of twisting round his waist with no small degree of pride, and which was only taken off to be superseded by the woolsey apron, or when he went to market at Leeds? And, by the way, what a weary journey to Leeds and back it must have been, along roads of which we can give no adequate description! This part of the manufacturer's work was by no means easy, for, having trudged to Leeds, through slush and mud, he had to shoulder one or two ends of cloth, each weighing from sixty to seventy pounds, and carry them from warehouse to warehouse, ofttimes walking several miles in the course of his peregrinations, sometimes without effecting a sale, and at other times perhaps clearing out his stock of six or eight ends as the case might be. If he had a sale, then he would be required to carry the remainder of the goods from their place of deposit—at the Rodney, the Saddle, or the George; and eventually we should find our manufacturer, with tired limbs, and yet with a sense of satisfaction that there had been "something attempted, something done," plodding his weary way along the Leeds and Elland Road, calling occasionally at the Waggon and Horses, the New Peacock, or the Drysalters' Arms, just as tired nature felt the want of a restorative.

If we look at the various stages in the manufacture of cloth, as then in existence, with passing allusions to the materials employed, we shall be enabled to see what great changes have taken place in this department of our social life. To begin with the raw material—wool, for that commodity was at that time in considerable demand, though it is now in a fair way for becoming extinct as an ingredient in the manufacture of cloth. A great proportion of the union cloths manufactured in Morley at the present time are utterly innocent of having in them the smallest contribution from the sheep's back. And yet, within our

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own recollection, wool, and that of a very superior quality, was the principal factor in the manufacture of cloth; and many a time and oft have we watched with pleasure the interesting process of wool-sorting, as carried on at the Rookery, Rods Mill, and elsewhere. This preliminary operation in the manufacture was then a recognised branch of the trade of the cloth-maker; and the master woolsorter (represented in our youthful days by Mr. James Yates, and later still by Mr. William Wilson) was in the habit of taking apprentices, from whom he received premiums, and when a sorter proved himself a proficient at his work he could command a very good wage. But woolsorting, as a separate and distinct branch of the woollen manufacture, has long been a thing of the past, so far as Morley is concerned. For the information of those who never saw the operation of sorting, we may say that it consisted of opening out the fleece of wool, with a nice tact and discrimination only acquired by great experience, for if the sheep had been carefully shorn, the fleece would still hang together as if attached to the skin. Having spread an open fleece before him, the sorter would pick it to pieces, lock by lock, and throw each lock, according to its quality (and this was dependent upon the position it occupied upon the animal), into a basket, or a separate heap, on his wire "hurl" or hurdle, which stood before him. If we inquired as to the merits of the various heaps, we soon learnt that the first selection was the "picklock," the second "prime," the third "choice," and the fourth "super," with other designations for the inferior qualities. Who ever hears now of "picklock," a word lost to our Morley vocabulary? and, indeed, both "picklock" and "woolsorter" are terms no longer applicable to the Morley trade.

The woolsorter had not long left our ranks before he was followed by the woolstapler, who was an important person in our youthful eyes, for was he not in the habit of periodically visiting the wool marts of the continent, in order to supply our manufacturers with the superior kinds of wool then in use? The woolstapler has become extinct, and we hear no more in the Morley trade of the Asquiths, the Dixons, the Dodgshuns and the Dickensons, who fifty years ago carried on this special and profitable branch of the woollen trade. Though we must bid good-bye to the "staplers" of half-a-century ago, we cannot do so without testifying to the great and valuable services they rendered in their day towards the development of the Morley trade.

The process of wool-scouring, which followed upon that of sorting, was a necessity, when we remember that all the wool came in the fleece direct from the sheep's back, with all the grease attached to it, and the wool-scourer was required to cleanse it from all its impurities, and prepare it for subsequent operations. The scouring was done, in those unscientific times, by means of an alkali obtained from tubs which could be seen standing near every cottage door in the village, and the copper payment for the necessary solvent was pin-money for the mistress. This perquisite has long been a thing of the past, and now the

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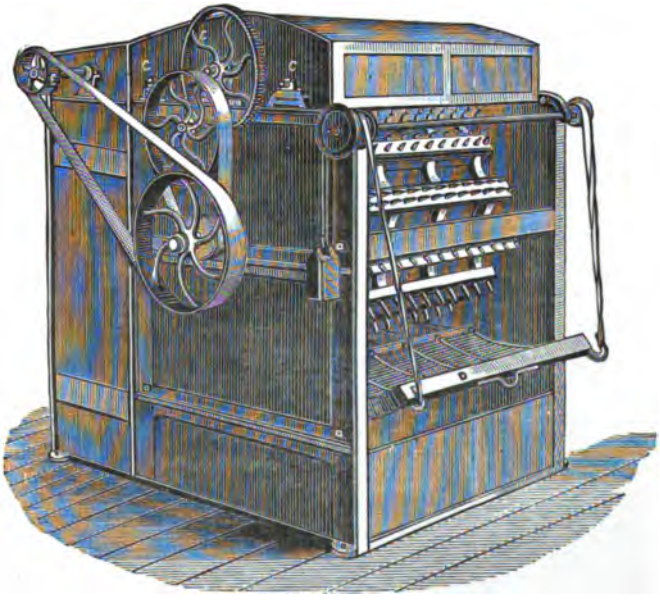
operation of scouring the wool is all but done away with, the wool coming to the manufacturer, as a rule, in the scoured state.

The wool being scoured, we will follow it into the willey house, where, meeting with other raw material, it must undergo the process of blending. This was an important part of the manufacturer's work, as the profit and loss question was very much dependent upon the skill and ability brought to bear upon the nice admixture of the various classes of material. Another important factor in the blending process, which was very much neglected, was that skill was required on the part of the workman; and, for want of this, barry, and broken-bottomed,



Shake-willey.

and otherwise faulty goods, were not uncommon. The "teazer" only was in use for some considerable time, and then the "shake-willey" was introduced. This was a stronger and coarser-toothed machine, for rough cleaning the fud and other material by shaking out the dust and dirt, and also giving them a preparatory mixing prior to their being oiled and passed through the teazer. The teazer was also greatly improved by having the swift and workers more rankly toothed, and thus better adapted for the finer classes of work. We do not think that, as yet, this important part of the cloth manufacture is done in anything like so careful, complete, and scientific a manner as is necessary; but there is a great improvement upon the system of blending in vogue

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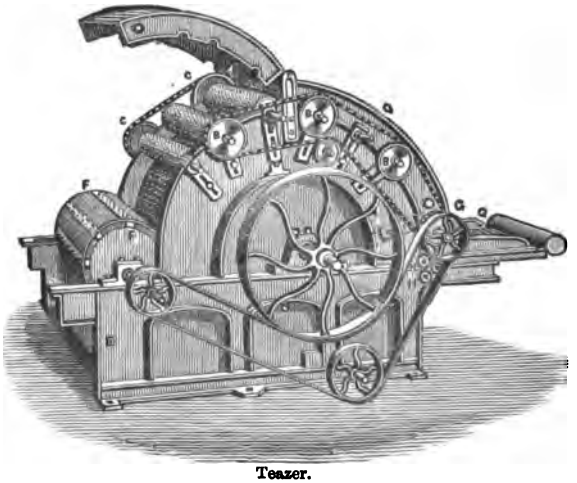
fifty years ago, when the hand-loom weaver and the spinner were called from their proper occupations to assist in the willey-house, and to do so without any payment, and we can easily imagine that their interest in the operation would not be so great as to induce them to give special attention to the work. In no branch of the cloth manufacture has there been, in our opinion, so little improvement as in the important operation of blending.

Our engraving represents the shake-willey in its front view. The wool is thrown, an armful at a time, on the grating, D, which is then raised, so as to bring the wool against the teethed swift inside, which revolves at the rate of 300 or 400 revolutions a minute. Three spiked workers, C, above the swift, revolve above the swift in an opposite direction; and as the wool is carried up by the swift, it gets shaken and torn; and as it falls again, it is beaten against the grating, and the dirt falls under the machine. A chimney at the back of the machine, with a circular fan driven rapidly, takes away the dust; and, to prevent the latter from coming out in front, a curtain is attached to the front bar of the grating, D, which covers the mouth when the wool is being cleaned.

The teazer, or "mixing-willey," is here shewn. The feeding apron is at G, from whence the wool is taken by the feed rollers to the swift, which is covered with strong tenter-hook teeth, and revolves rapidly, carrying the wool to the workers, BB, by which it is caught and drawn out. The strippers, CC, take it from the workers, both of these revolving in a contrary direction to that of the swift, and the latter again catches it, and takes it on to a hollow drum, F, with straight teeth, which draws the wool off the swift and throws it on the floor.



Teazer.

Coming now to the processes of scribbling and carding, we find that experience has very materially improved upon the methods in operation fifty years ago. Then the machines were of a very insignificant size and character, as compared with the large machines now in use. The area of working power has been very much increased, the

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cards are better adapted for the work they have to do, and the art—no mean one—of using them is more perfectly understood. That there is yet room for great improvement we must admit, but we are slow to abandon old and tried methods for new and experimental inventions. Yet the Hopper feed for the scribbler, and the Blamires and Scotch feeds for the condensor, are steps far in advance of hand-feeding; and the substitution of the condensor for the "Billey" and hand-piecing has worked quite a revolution in our factory life. The "slubber" and the "piecer," or "piecener," as he or she was sometimes called, have vanished from the scene; and, with regard to the last-named, it is a merciful arrangement that the place which once knew them should know them no more for ever. It was formerly no unusual thing for children of eight years of age to have to rise by five in the morning and work till eight in the evening, and be all the time at the mercy of an unprincipled and tyrannical slubber, who, "drest in a little brief authority," to increase his own earnings, would make the lives of his piecers worse than that of a galley slave. These were the days of "straps," other than those which sent the wheels twirling around, for it would have been difficult at that time to find a slubber who did not have a strap—and a heavy one too—within his reach, or else the "top roller" of his billey, wherewith to chastise the child who happened to let down a carding or otherwise come under his displeasure. It has been said that this blot on our factory life, this utter disregard of the feelings, health, and morality of the children employed, was the cause of the introduction of the Factory Act; and certainly the shameful conduct of the overlookers and superior workmen in our factories at this time called for some sharp and effective legislation to deal with the intolerable evil. The phrase, "wake as a cairding," is now an expression with little or no meaning, but to the factory child of fifty years ago it was a saying suggestive of trouble and sorrow for him, for when the slubber was annoyed by the cardings refusing to hang together he took his revenge out of the unoffending piecer, instead of taking it out of the manufacturer, who had put on a blend that could only be made into "wake cairdings." We suppose there are not many persons now left who suffered in childhood all the indignities which the top roller of the "slubbing billey" and the strap could inflict.

It does not come within our province that we should describe the processes of scribbling and carding in detail, but we give drawings of the scribbler and condensor as in use in Morley. Our object is to notice the changes which have taken place within our own recollection in the methods of manufacture; and, in connection with scribbling, we may refer to the process of feeding the scribbler. The old-fashioned way was to spread the wool by hand on the apron at the back of the feeding rollers. A pair of scales was fixed near the apron, and the minder had to weigh each lot of wool before spreading it over the feed sheet. The apron, as it was called, was marked into spaces of equal length, and each weigh of wool was to occupy one of these spaces.

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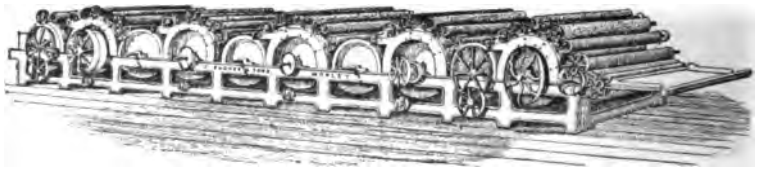
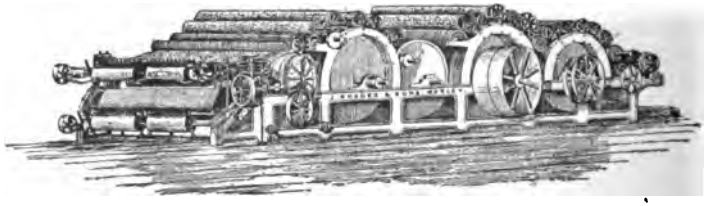
This was an operation requiring much care and practice to enable the minder to accurately and evenly spread the wool within the prescribed limit, that there might be no unevenness in the delivery at the other end of the machine. But this careful attention and rigid adherence to rule was not always forthcoming, hence the feeding was ofttimes very irregular, and the delivery at the other end equally so, to the detriment of the cloth at subsequent stages of the manufacture. This difficulty has been met in some measure by the Hopper feed, which has dispensed with hand-feeding; and, though this wonderful automatic machine is in all but general use, it is far from perfect and reliable in its action.



Scribbler.

The Scribbler itself is composed of many parts, nearly all of which have been in use since the machine was first invented, though modifications and alterations in its working parts have been made from time to time. The working parts are known as the feed rollers; the lickers-in, a very expressive term; the angle strippers; the swifts, so-called from the velocity with which they work; the workers, the fancies, and the doffers, all terms full of meaning; and each part of the huge machine having its own clearly defined work to do. An important part of the



Condensor.

duty of the scribbling overlooker is to see to the setting of the rollers, so that the action of the card wires may be true and correct. The method formerly in vogue, and which is yet not totally abandoned, was to judge by the eye whether the rollers were near enough to each other; but there is no doubt that whilst the eye and the ear may both be of service in this delicate operation, it does appear to us that a guage is the proper article to use if damage to the cards and unnecessary wear and tear are to be avoided, and accuracy in the working of the wool is to be thoroughly attained. In connection with the scribbling is the important operation of grinding the cards, which

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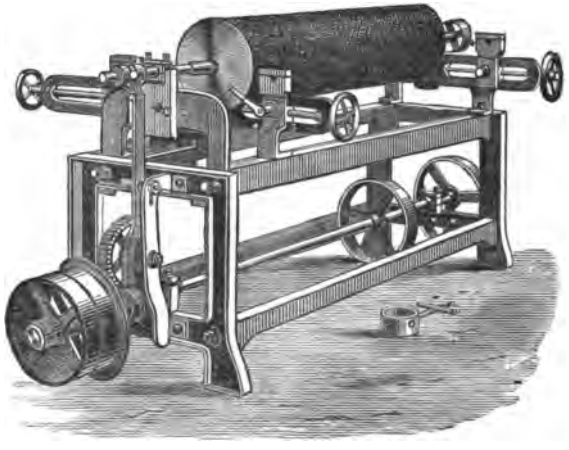
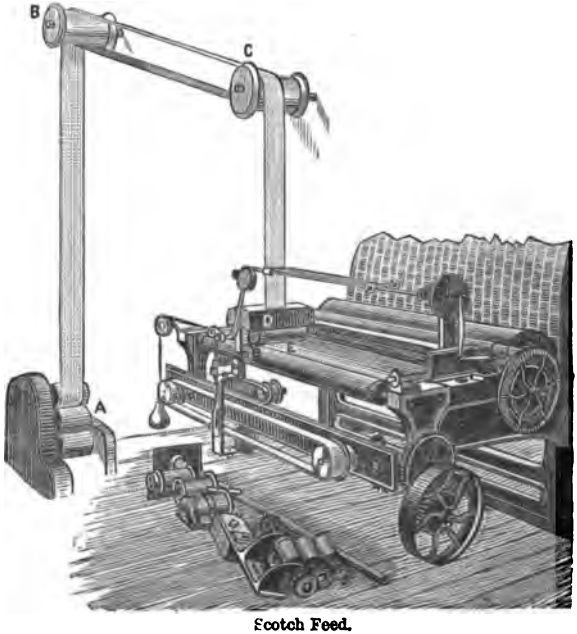
cover the machine from end to end. The grinding frame consists of a roller covered with emery powder, which, fixed in a stand, revolves at a great speed. The powder is glued on, and the roller requires to be made with great care, that no lumps projecting should damage the cards. The wool having passed the scribbler, it is necessary that it should be levelled, so as to make rovings for spinning, and for this purpose another machine is employed for supplying the second card and condensor. The most popular machine is known as the Blamires feed, but in many instances the Scotch feed is preferred. In our illustration the doffer is not shown, but the wool is laid from it on to a lattice travelling across the width of the card, and is drawn off in a flat sliver by the rollers, A. This is carried up to the rollers, BC, which are always revolving, and down again to D. The rollers, D, travel across the feed lattice, E, and deposit the slivers



Grinding Frame.



Scotch Feed.

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in layers on it. The lattice, E, travels at such a speed that one layer of sliver just overlaps half the layer which has gone before it, and it is thus made two-fold. Another feed once extensively used in Morley was the Apperley feed, by which the sliver is drawn off by side-drawing, and twisted in the process. It then falls on to a travelling strap near the ground, which conveys it to the carder.

The carding engine has an important work to perform, for it has not only to disentangle every knot, but to lay all the fibres straight between the cards, and afterwards by means of the "doffer" to remove them in a continuous film of fibres, or a series of films. Each of these passes between the "rubbers," or endless bands of leather, running on small rollers, which "condense" them by a slightly lateral as well as forward motion. The wool is then gathered into a small compass by being made to go through a small groove, which, by the motion of the small rollers of the condensor, is rubbed into a round but as yet untwisted cord. The condensors in use at Morley give off as many as fifty of these round slivers, which, as they leave the condensor, are collected on bobbins, into four sets of twelve each, the two outer ones being rejected as uneven and imperfect. The bobbins when full are removed and transferred to the spinning mule, a mechanical contrivance of an ingenious and beautiful kind.

Before the introduction of the carding engine or condensor, the wool was converted into yarn by means of the spinning wheel. The mothers and daughters, and ofttimes the servants, might all be seen busily engaged in this necessary employment. Spinning wheels were then as common in Morley homes as chairs and tables are at the present time; and beyond the work done for hire, a marriageable female was expected to possess, as part of her marriage outfit, a stock of linen for clothing and house use, of her own spinning,—hence the origin of the word SPINSTER. We venture to say that a spinning wheel is not now to be found in the village; its distaff, spindle, flyer, spool, and treadle, are still and mute, for the spinning jenny of Arkwright, and the mule of Crompton, have silenced the hum of the spinning wheel for ever.

Spinning Wheel.

Fifty years ago, it was no unusual sight to see the "maister" coming from the mill with a "skep" of "slubbing coppins" on his

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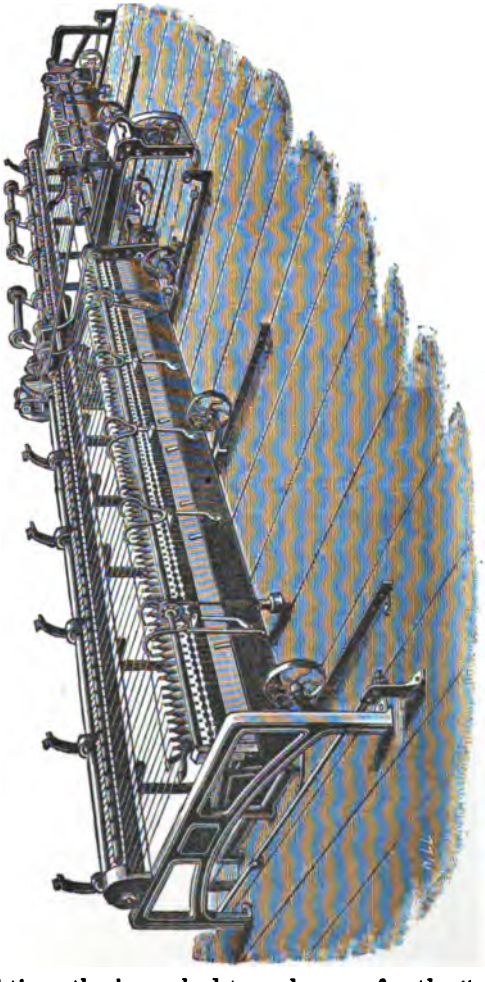
shoulder, and, soon after his arrival at home, to find the weavers standing by the side of the jenny waiting for the "set of bobbins" to be doffed, as they had probably been "laiking for weft" for some considerable time, and weavers' wages were not, at that time, of so extravagant a character as to admit of any unnecessary "laiking."



Spinning Mule.

In course of time, the jenny had to make way for the "mule," invented and introduced in 1779; but more than sixty years had elapsed when the first hand-mule came into Morley, and many more years went by before the self-acting mule came into general use in the union manu-

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facture. With what astonishment would the old jenny spinner open his eyes, could he come back and see a self-acting mule of 500 spindles, well-managed by a comparative youth, turning out as much work in one day as he could compass in a week!

The drawing of the mule we give is one of Tatham's woollen mules. The condensor bobbins from the card are set on the upright stands at the back, which are shown empty in the drawing. The roving is passed through the rollers, and the ends fastened to the spindles, and then to the bobbins, which are used for weft. As soon as the rollers begin to revolve, the carriage starts and travels on the rails, as shown, away from the rollers, at such a speed as to keep the carding nicely stretched, but without drafting it. The spindles also begin to turn comparatively slowly, putting a little twist for the first time into the carding. When the carriage has gone half its journey, *i.e.*, about a yard, the rollers cease to deliver any more of the carding, but the carriage proceeds, nevertheless, to the end. The one yard delivered by the rollers is thus drawn out to two, and it is being twisted exactly the same time that it is being drawn. When the carriage stops, the yarn is spun, but, if extra twist is necessary, the spindles continue to revolve, and at a greatly increased rate to save time.

Yet, as with the jenny, so with the mule. It was first introduced to the world by its inventor, Samuel Crompton, a poor dreamy weaver, then dwelling in a dilapidated corner of a very quaint old Lancashire Hall, called "Th' Hall i' th' Wood," near the town of Bolton. In connection with the spinning as with the weaving of cloth fifty years ago, we would here allude to a custom then in vogue, but which happily has passed away, never to be revived. The spinner, the warper, and the weaver, when they had toiled the live-long week, would then, in many cases, have to spend the afternoon of Saturday waiting the coming of the "maister" from Leeds, where he had gone to procure the wages; and as the employer not unfrequently came back with but scant cash, compared with what was required to pay the wages, the work-people with their families were often put to great inconvenience. The result was that, instead of receiving a fair week's wages for a fair week's work, one of the men would receive

Samuel Crompton.

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a five-pound note to be divided amongst ten or a dozen of the workpeople; and this was sometimes accompanied by tickets for the "truck shop," where they were supplied with goods in lieu of cash, generally at exorbitant prices, for in some cases the master had a large discount on the goods supplied. Wages were paid in many instances at public houses, where the workpeople were kept waiting, sometimes for hours, and were expected to spend something for "the good of the house." This system was productive of much drunkenness and many other evils, of which the female portion of the community were not slow to complain. What would our modern artisan say to these features of the "good old times," and yet not so very old either?

Warping, which followed next after the spinning of the warp, was the process by which the spun material was formed into webs ready for the loom; and this was done by means of "bartrees and creel," terms which will be as Greek to most of those engaged in the cloth manufacture at the present day. The work, which was not of a very arduous nature, was generally performed by the young or adult females of the family of the master. The introduction of cotton warps into the Morley trade has completely extinguished the warper of fifty years ago, and the "bartrees and creel" have now no place in the vocabulary of the union manufacture. With the exit of the warper from the scene, also went the "sizing boiler," at one time a very essential factor in the trade. The work of sizing the warp in order to strengthen the threads was ofttimes a tedious process, for, when the warp had been sized and placed on the "web-stretch" to dry, the weaver had to depend upon the weather for a satisfactory ending to his labour; and, if the "druft" was not good, he had to carry his warp indoors, and hang it before the fire in his dwelling-house, and wait patiently for it to be thoroughly dried for the loom. This indoor process was far from palatable to the mistress of the house, for, in addition to the noxious effluvia emitted from the size, the long lengths of the warp, as they hung from ceiling to floor, completely put a stop to domestic labour, in addition to monopolising the heat of the fire, and destroying the comfort of the home. For outdoor drying of the warps, the hill-sides, lanes, and fields, were called into requisition; and with wooden stakes on his shoulder, and a "maul" or wooden hammer in his hand, the weaver would resort to one of these retreats, and proceed to fix the "web-stretch," which was done by inserting one end of the "ovver-liggers" in the crevices of a fence wall, in a horizontal position, supported at the other end by upright stakes. He would then return for the warp, and proceed to spread it out, and, after having used the "raddle" to separate the threads, would leave it for some hours to dry. A visitor to the village would have had his attention arrested at many points by these long wavy wreaths of various colours, as they might be seen motionless in the still air, or blown about by the wind that found its way among the hills and valleys.

We now come to one of the principal features of the woollen and union manufactures, namely, weaving. How long the ancient art has

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been carried on in our village it is impossible to determine, but the time may certainly be reckoned by centuries. One hundred years ago the hand-loom was in use here, and the shuttle was then thrown by the weaver from one hand to be caught by the other, and when the cloth was more than a yard in width, two weavers were required, one at each end of the loom. Slight improvements were occasionally made in the working of the loom, but to the end it remained a lumbering, ungainly piece of mechanism, and it was not displaced one day too soon, by its powerful rival, the power-loom. In Morley, as elsewhere, there was a strong disinclination on the part of the hand-loom weaver to take to the power-loom; and, though for a time he suffered from the change, he ultimately found more remunerative employment in other branches of the manufacture. With the banishment of the hand-loom, might have been sung the requiem of the old system of domestic and village manufacture; and this had also been hastened by the erection, a few years before the time of which we are writing, of Gillroyd Mills, a joint stock enterprise of considerable magnitude. The mill was ostensibly intended for the use of shareholders, "who must reside within two and a half miles of the mill." To this mill the shareholder sent his wool and other material, and had it willeyed, scribbled, and slubbed, and then, taking the slubbings to his own house or workshop, had it spun on the jenny, and woven on the hand-loom, often by the members of his own family.

With the introduction of the self-acting mule and the power-loom, came not only a wonderful facility of production, but a proportionate decrease of the cost; whence followed an increase of demand and an increase of employment, completely upsetting the prophecies of our local historian and others, who professed to see in the introduction of labour-saving machinery nothing but poverty and misery for the operatives.

Not only has an increase of employment followed the adoption of machinery in every department of the woollen manufacture, but as a consequence of more labour has come an increase of population, and the 3000 of 1836 has now risen to 18,000, a six-fold increase in the fifty years. With the importation of "new blood," and the influx of strangers, there has been the breaking up of old associations, the abandonment of old habits of which we shall have something to say anon, the giving up of old customs, new modes of living have been adopted, new modes of dress have become common, the speech of the people has been much modified, and the old dialect is fast disappearing, and we may hope to live and see the last-named, with many of the old customs and old fashions, recede still more quickly towards oblivion.

Weaving is now exclusively carried on in our factories, and, indeed, so are all the branches of the cloth manufacture, with the exception of dyeing the cloth. It will be worth our while perhaps to enquire what has been the result of this absorption of labour into one focus, as contrasted with the "domestic manufacture" of fifty years ago. With the introduction of the condensor, the services of children of tender age, who were formerly the suffering slaves of the slubber, have been

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dispensed with, and the "feeding" is now generally done by young women and boys. The "scribbling room" is now in all its features a department to which the severest critic of the factory system could take but little exception. The wages are good, the room is perfectly lighted by day or night, the work is healthy and easy, and the *employé*—thanks to the improvements in the arrangements of present-day factories—is in a much more enviable position than his prototype of our early days. There are now no cakes of grease upon the floor several inches thick, no lamps or candles to work by, no standing of engines for want of coal, no top roller, no weighing skeps of slubbing twice over, no chance of making more weft out of a blend than there was wool in it; in fact, none of the old tricks which were once so common.

The spinning room is also better conducted, and there is far more order in its management than formerly, when the spinner, "drest in a little brief authority," would march about from morn till night with the air of a man placed in a very responsible position, and, when not pleased with his "piecers," would act on the maxim of "box their ears or strap them first and examine into the fault afterwards;" giving them an additional "leathering" if guilty, and a sharp lecture if innocent.

As we advance a step further into the weaving room, we find ourselves in the midst of the "nickety-nackety" of the shuttle, and can see bright and healthy looking faces on every side. The assemblage consists of young women, varying in age from eighteen to thirty, with a sprinkling of men and married women. The weavers as a class are moderately well-informed; and, notwithstanding that one may sometimes hear rude and impudent remarks, and see illustrations of coarse and ill-bred manners, in the streets, yet in the weaving room you will generally hear them singing beautiful Sunday-school hymns, or snatches of some of the many sweet melodies in the "Services of Song" which are now so popular. From these factory workers our institutions, Sunday-schools, churches, and chapels draw their vital blood; from these our working youth select their wives; nay, further, some of our manufacturers' "better-halves" can boast of having had their training in the weaving shed. The power-loom tuner, a person of no mean importance in his own estimation, is expected to look well after his looms, keep his weavers well supplied with all the necessaries of their craft, keep their pieces well up in quality, weight, and make, and walk about amongst his weavers to see that all is going on properly. It would be well if this programme were always adhered to; but it is no unusual thing for the tuner to be a young man whose character and conduct are not all that they should be, and it is to be regretted that men of this stamp should be placed where, morally speaking, we ought to have the greatest possible care taken of both the health and conduct of the young women under their control.

Before we bid good-bye to the hand-loom weaver, we would say a few more words respecting both the man and his occupation. Fifty years ago, the weaving of woollen cloth in Morley was by far the most

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wide spread of any of the industries of the place. Though the work was very heavy, and but ill-paid, many women and elderly men might be seen from early morn to late at night plying the shuttle in order to earn their daily bread. Sixteen or seventeen shillings a week was the sum which an able-bodied weaver could earn, so it is evident that it was by no means a lucrative occupation. We suppose that now it would be almost useless to try to discover an old hand-loom in our town; and, with the departure of the looms, the men who owned them, and the men who used them, have likewise all but vanished from the scene. The past and the present have but little in common, for the factory system has completely changed the social manufacturing life of Morley, and the masters and men who were the commercial pioneers of half-a-century ago have gone, and left no successors who can fairly claim to represent them. As we have already intimated, the "little maker," in the days of the domestic manufacture, who aspired high enough to find employment for a few of his neighbours, did not therefore cease to labour with his own hands, but on the contrary worked as hard or harder than any of his servants. And the industry was not all on his part either, for we could give many instances where the stirring dames of those days worked late and soon at the spinning jenny, the hand-loom, the warping frame, or the burling table, and were in the truest sense helpmeets to their toiling husbands. And of these toilful days we may further say that the "maisters," as a body, did not make immense fortunes by a few years' labour; they were content with a slow and steady progress; and when they had saved up something for a rainy day, it was carefully guarded from wasting away, and not spent in useless luxuries, but generally invested in a "bit of property," so as to be available in the time of old age. As a competence it would hardly now-a-days be thought worthy of the name, and yet it sufficed to meet all the simple wants of the men of fifty years ago.

A writer in the *Pall Mall Gazette* has given us a faithful picture of the old hand-loom weavers, and as the description is singularly applicable to our village, as we remember it in the days of the domestic manufacture, we transcribe it, for the benefit of our readers.

Not often, in these days, is heard through the open cottage door the click-clack of the shuttle and the rattle of the "yelds," or the soft thud of the beam closing up the weft. Seldom will the traveller, in the dark afternoons and long evenings of winter, be puzzled by the quick and regular glancing of candle gleam through the blindless casements, as the to-and-fro motion of the weaver's beam alternately hides and reveals the light within, reminding the beholder of the revolving ray of a lighthouse in its sudden appearing and disappearing, except that the alternation is much more rapid. In the former times, when, with the dark days of winter, "waking and water porridge" began—a local phrase which expresses more than can be concisely explained—on many a hillside there might be seen these lights of the loom flashing and fading in quick exchange like the dancing of Jack o' Lanterns in the valley below; here for a few moments a steady gleam, while the weaver refilled his shuttle, or "took up" a broken thread, and then again the quick exchange of gloom and gleam. Now-a-days we do not, without some surprise, meet man or woman, lad or lass, with the donkey, carrying to the weaver's home the warp and weft to be woven, and again carrying back the completed piece of cloth.

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Very, very rarely is a man or woman seen with the leathern strap across the forehead and the huge burden—bigger far and heavier than any illustrator has ever ventured to place on the poor Pilgrim's back—weighting the step and bending the back.

Now, there is quickly growing up a generation quite strange to these sounds and sights, which were as familiar as the day and night a few years ago in the hamlets and villages of the West Riding. That was the age of the hand-loom weaver. The period has left its mark on the humble architecture of the district. For the hand-loom weavers were built those curious dwellings with the whole upper story one long line of windows, separated by narrow stone mullions, so arranged for the purpose of affording the most light for the weavers' task. These buildings mark a period in the industrial development of the woollen trade as distinct—and, may I not add, as interesting?—as any change in Gothic architecture, marked by transition from round to lancet, or from lancet to geometric windows. There are no such houses built now, and it is long since the building of them ceased. Their place is taken by huge weaving sheds filled with the rattle of scores of the loud-roaring power-looms. The hand-loom weaver himself is becoming extinct, and only in out-of-the-way corners is he to be met with; many a room which has been filled with the sound of the loom and the cheery song of the worker, with his wife whirling the wheel and rocking the cradle near by, now is silent and desolate, a place of lumber, and inhabited by rats. Not without suffering has the old industry perished, not without leaving scars has the grievous breach of continuity been healed over. Surely there are few objects more pathetic than the last lingering survivors of a vanished race, whose comrades have all perished in the struggle for existence, where the battle is for the strong, and the fittest—not necessarily, alas! the best—survive.

We have now, in our survey of the manufacture, arrived at the point where the weft and warp have assumed the character of cloth. The cloth is now ready for the milling or fulling process, which is an operation upon which much depends, and to secure its being done well much skill and care are required. Half-a-century ago the fulling stock was the only machine employed to felt or mill the cloth, but that heavy, lumbering, noisy piece of machinery has made way for the milling machine. The fulling stock is supposed to stand in point of antiquity next to the corn or flour mill. The milling was formerly done at places where water power was plentiful, and the Morley makers had to take their goods to Hunslet, Dewsbury, and other places. If you could have watched the "maister" preparing his cloth for the milling process, it would have amused you very much, for in his grease-soiled clothes he might have been seen imparting to the raw pieces a solution of pigs' dung and ammonia, the latter in its natural state, and these solvents were drawn from receptacles disposed about the homestead, with no precise reference to artistic or sanitary principles. This was a phase of the manufacture more necessary than agreeable, for the effluvia caused by the operation was far from pleasant to the olfactory nerves. What tales our old clothiers could tell of the milling days of yore! How they were accustomed to have to remain for several days waiting their turn, the interval being spent with some boon companion, in the vain endeavour to impart some pleasure into what otherwise was a great hardship. The last-named consisted in the absence of the comforts of home, the uncertain character of the victualling department, and the expense of remaining for two or three nights in indifferent lodgings.

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Milling now requires much more skill than in those primitive times to enable the cloth miller to deal with the varied character of the goods, differing as they do as much as is possible with respect to their milling properties.

The finishing of the cloth, after it comes from the fulling, has been carried on in Morley for many generations. In 1845, Thomas Clark, Ben Cook, David King, and others, were engaged in this work, much of it being done by hand. When a piece of cloth came from the "cloth miller," it was given to the hand raiser, when, by means of cards nailed to a board or handle, it was raised at the "nelly." It was then given to the cutter or "cropper," and the nap raised at the nelly was cut by shears on the shear-board, worked by hand; the shears were driven across the frame by the thigh or leg of the workman. To supersede this, the raising gig was introduced into Morley about the year 1845, when the work was far more efficiently and economically performed than by hand raising; though in special cases the latter process, in the shape of nellying and cross raising, is yet performed. The old cropper was an important institution in his day; his business was one of the most remunerative in the trade; and, in addition to his wages, he was allowed a plentiful supply of "home-brewed" beer to enable him to get through his arduous duties. The raising of the nap of the cloth on the gig, with teazles, as at present carried on, is a very delicate operation, and the excellence of the finish of the cloth depends upon its being well performed.

Hand Raising.

After having been raised, and boiled, the latter process being necessary to give a "face" or lustre to the piece, the cloth is sent to the dyehouse, where modern appliances, such as mechanical power, steam cisterns, improved washing machines, and, even more important than these, greater skill, knowledge, and experience on the part of the dyer, combine to produce work of a much superior character to what was turned out fifty years ago, when dyeing was performed very much by rule of thumb. Some of our readers will remember the old dyehouse, known as the "Leodus," or leadhouse, worked by a horse-gin. All the vats in

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this dyehouse were made of lead, and the tops of the vats were on a level with the floor of the room, and the grates for the fires were much below the level of the floor. The way to the firing-up place was down some steps, and led between the vats. These firing-places were termed "below the leads," and in winter time were a favourite resort of the youngsters, for the fires were seldom allowed to go out entirely. The most noticeable improvement in the art of dyeing at the present time, in the Morley trade, consists in what is known as "burl-dyeing," a process whereby the cotton and other objectionable materials are completely covered, and the cloth thereby made neater and more handsome in appearance. The application of this discovery has proved to be a great boon to the union trade, doing away with the tedious and expensive process of burling with ink by means of the hand. The art of dyeing, however, is capable of still further development, and when our technical schools and colleges have had time to exert their influence, we may hope to find in our dyehouses both master and workmen possessing a more thorough acquaintance with the principles and practice of their art.

The cloth, after being sent home by the dyer, is passed through the tentering machine. Fifty years ago, there were numerous tenter-fields in Morley—large open spaces of ground containing rows of poles and rails studded with tenter-hooks, on which the cloth was stretched while drying. The occupation of the out-door tenterer is gone, and in its stead the cloth was, for many years, dried in fire or steam-heated rooms; but this method has also been discarded for the "tentering machine," a valuable invention, which not only dries the cloth, but stretches it to the proper width. The invention is due to Mr. William Whiteley, of Lockwood, Yorkshire, and the saving of labour by its use was so great that manufacturers readily adopted it. The machine is a huge mass of iron work, weighing about twenty tons, and yet, in its working, it is both simple and highly efficacious. The attendant, when minding the machine, stands in a cool atmosphere, whilst the cloth is being carried through the hot room on chains, having fine steel or brass hooks, which keep the cloth out to the required width. The machine will dry and tenter 2,500 yards of cloth per day of ten hours. After being dried, the cloth is cut a second time by means of the "perpetual," and is then brushed and steamed in the "brushing mill," after which it is pressed. The first pressing is given to the cloth before the roller boiling, after it has been brushed by revolving brushes. For this purpose the cloth is folded up in regular lengths, with glazed paper between the folds to prevent the surfaces of the cloth from coming into contact. Hot iron plates are then introduced between each folded end or piece, and, when a sufficient thickness or height is made up, the whole is subjected to the action of a powerful hydraulic press. When the cloth is taken out of the press, it is folded again in such a way that the creases of former folds may come opposite the flat faces of the press papers, and be removed at the second pressure. Hot-pressing gives a

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lustre and smoothness to the face of the cloth, which is further improved by the brushing machine, consisting of a series of brushes attached to a cylinder. In passing through this machine, the face of the cloth is softened by being slightly damped by exposure to steam, which escapes in minute jets from pipes enclosed in a wooden box, extending the whole length of the machine. After pressing, the cloth is made up for the market in bales, by means of hydraulic pressure.

Having described the manner in which the cloth is got ready for the market, we shall now proceed to refer to the improvements in the social position of the Morley manufacturer during the past fifty years. He is no longer his own spinner, weaver, burler, bookkeeper, and "Jack of all trades;" and even the hours he spends at business are short compared with those in which his grandfather worked. A horse and trap, with a liveried footman, takes the manufacturer from his cosy and well-furnished home, and leaves him at his office door, and afterwards takes him to Leeds, and brings him back again when the day's work is over. The merchant at Leeds and Bradford saves him the trouble and labour of carrying his goods from warehouse to warehouse, and comes instead to the manufacturer's place of business to give his orders, see what is fresh, or what is in stock. The goods are then sent by finisher's van or Bradford wherry to their destination; and at the expiration of a "clear month," which, translated, means close upon three months' credit, the manufacturer receives payment for his cloth in twenty-one days' draft, or four months' acceptance, as the case may be. Fifty years ago, these modes of payment were unknown; it was left to the keen-sightedness of a later age to invent these most objectionable substitutes for the current coin of the realm.

With the improvements in machinery and in the social position of the manufacturer, the "checker brat" and "woolsey apron" have been replaced by broad cloth; and the living, as well as the style which is kept up, are fully as advanced as is the machinery which has given them being. We have been pleased to see, within the last few years, that many of our well-to-do manufacturers have left their homely residences near the mill, for one or other of the many handsome villas scattered round and about the town; bidding good-bye—after a hard struggle ofttimes—to their five-roomed house, for one of palatial dimensions and appearance, in which we hope they may live to find all the happiness and comfort which a life of labour and self-sacrifice should bring in its train. As we look upon these homes, we are led to the conclusion that the days of slow but steady progress have gone—it is the man with money who makes money quickly now; and, in order that the spending may keep pace with the making, our manufacturer seeks relaxation for himself, and pleasure for his family, by frequent visits to Ilkley, Harrogate, and Scarborough; and we have it on good authority that the spending money of the unmarried son amounts now to a deal more annually than did the household expenses of his father's house and family a generation ago.

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The Websters, the Crowthers, the Hirsts, the Garnetts, and others of the "older end" have passed away, and there are but few of their descendants left; yet we would not willingly forget these pioneers of the Morley trade, or the part they played in making Morley known as it is to-day in the markets of the world. In a Directory published in 1841, we have the names of the manufacturers then living in Morley; and as the list occupies very little space, we will give it here, so that our young and rising manufacturers may learn to whom they are indebted for the beginning of brighter and more profitable times in the cloth trade:—

Joseph Asquith	George Garnett	Matthew Smith
John Barron	John Garnett	Thomas Smith
John Butterworth	David Hirst	William Smith
Samuel Cliff	Henry Hirst	John Stones
John Dixon	William Mortimer	David Wade
Thomas Dixon	James Overend	Joseph Webster
Wm. Dixon and Sons	James Sharp	N. Webster and Sons

Of the twenty-one persons here enumerated, only one is left, namely, Mr. Joseph Webster, who is now living in retirement in the romantic village of Ilkley. Many amusing accounts of the sayings and doings of the old Morleyites have we heard from the lips of this worthy representative of the old "dasher" days; and to him, with some others, are we indebted for many of the reminiscences of the trade of Morley in the days before we made personal acquaintance with it.

About a century ago in Morley, the first machinery—which was of a very simple character—for carding wool was to be found in a room in the Windmill, in Church Street, then known as Windmill Lane; and also in a building connected with Asquith *alias* Sparling's Farm, in the Low Townend. The machinery was, in the first-named, driven by the wind, and in the second instance propelled by means of a horse-gin, and the joint production of the two manufactories was not very great. The cloth makers might be seen daily bringing their bags of wool on the backs of mules, or on their own backs, to be scribbled and carded, for they were ready to welcome any improvement on the rude fashion of carding then in existence. Previously to this time, the father carded the wool, sitting astride a rude trestle, something in form like a shoemaker's seat. Here he continued working a movable card across another which was fixed on the block, thus gradually opening a few fibres of the wool. After being carded, the fleecy mass was handed over to the good dame or daughter to be spun, for the spinning wheel was then to be met with in almost every house in the village. When the household duties were done, the rosy lass would turn to her wheel, and to the rapid whirring motion making a ceaseless hum, would add her own melodious treble; thus pleasantly, if not very profitably, whiling away the time, and finding her in employment—a sure antidote against idleness. The merit of being a good *spinster* was esteemed an excellent qualification for marriage, and it is a singular circumstance that

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the name should be retained so long after the occupation has been well-nigh forgotten. When the weft and warp were ready, the father would take them from the spinster, and, setting a young child to wind the bobbins, would proceed to weave the "piece" by means of the handloom, a piece of mechanism well-known to many of our readers. We must here note that the wool, before being put into work, had to be washed, which was often done at the town's well, near to which was the "Leodus," or dyehouse. Within our own recollection one of these "Leoduses" was in existence where the Victoria Mill in Brunswick Street now stands, and the "Leodus" pump stood within a few yards of the dyehouse. The "Leodus," when we knew it, was used for dyeing purposes, the "winches" being driven by a horse-gin. The pans were of iron, heated by fires underneath them; but a century ago, when used for wool washing and wool dyeing, the pans were made of lead—hence the derivation of the term "leadhouse," or "Leodus." Sometimes the wool was chopped up in a very rude fashion, in order to make it into shorts. After being washed, the wool was laid on a hill side, beaten with sticks, and then put into a "fleyk," to tease it and open the fibre. Then came the oiling and blending, and the journey to the Townend or Windmill, for the scribbling and carding, and afterwards the spinning and weaving, as already described. After the weaving came the scouring and the seeking up of "wesh," an occupation now fallen into disuse. Then to Kirkstall, Dewsbury, or Hunslet with the cloth to be milled, returning with it in the early morning to be tentered—that is, if weather permitted; if not, it was repeatedly turned to keep it from rotting—awaiting finer weather. The long rows of tenters which formerly stood on the hill sides of the village have gone, and in their stead we have the compact and useful tentering machine.

In 1790, the first real step in advance in the introduction of machinery into the woollen manufacture was made by the erection of Crank Mill, which was the first of its kind in the neighbourhood. This was one of the earliest factories to which steam power was applied, and no doubt the mill derived its name from the *crank* engine, which was put in ten years only after the patents of Wasbrough and Pickard had been secured; and the mill was worked with this quaint old motor until 1875. Previously to this date, the engine was a conspicuous object to the passing traveller on the way to and from Leeds, *via* Station Road in Morley. The mill is on the line of this road, and is a three-storey building of seven windows in length of the original part. A section had been subsequently added of about half the length of the first built portion, with the same number of floorings, but somewhat loftier, giving the structure that patchwork appearance ofttimes seen in our old mills. The engine-house stood at one end of the mill, against a portion of the gable. The engine beam, of heavy timber, projected through a loop-hole, and, by means of the connecting-rod and crank, was attached to the flywheel, which was fixed to the

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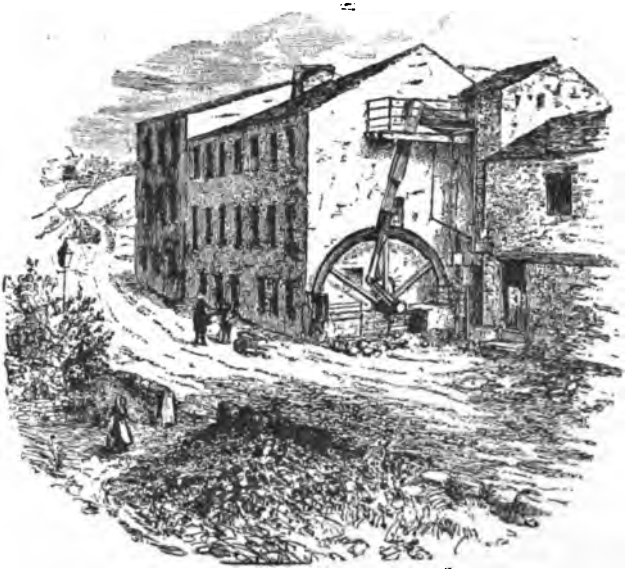
outside of the gable. A small raised platform gave access to the projecting head of the beam for all necessary purposes. Its power was about fifteen horse nominal.

The dimensions of Crank Mill were large for the time; it contained three or four "billies" having twenty-four spindles each, with scribblers and carders to correspond, and a "willey" which was an innovation on the processes carried on at the Windmill. Crank Mill was built by Lord Dartmouth, in 1790, for a Mr. Webster, one of a family who were at that time, and up to a recent date, thoroughly representative of that plodding species of industry so eminently characteristic of Yorkshire dalesmen. They worked hard themselves and saw that others



Crank Mill, A.D. 1840

worked. The building of Crank Mill marked an important epoch in the history of Morley, affecting alike its social condition and its commercial prospects. After the Websters had ceased to run Crank Mill, it was worked by the Dixons, the last of whom left it in 1864, when it lay idle for a long time, but was eventually bought by Mr. William Jackson, and converted into a finishing mill.

Near the close of last century, Rods Mill was built by Mr. Isaac Crowther, but was destroyed by fire in January, 1804, when a new one took its place; and this also, in April, 1824, shared the fate of its predecessor. The present Rods Mill was then erected, and was occupied for some time by Messrs. Crowther and Hudson, followed by Messrs. John and Saml. Webster, Isaac Watson, Thomas Watson, and Watson, Rhodes,

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and Co.; and the premises and plant, having been considerably enlarged within the last few years, are now in the occupation of Messrs. Watson and Holton, who carry on an extensive business as manufacturers and merchants at Leeds and Morley.

The building of Gillroyd Mills in 1834 was an important step in advance, the project being carried out by about forty manufacturers who combined their capital, and succeeded in doing jointly, what they could not accomplish singly. The three mills already named were the only factories in existence in 1845, the time when our connection with the manufacture commenced; and the thirty or more mills which have been built since that date represent the gradual and rapid increase of the trade.

Judging from the additions to the modest list of mills in existence fifty years ago, we seem to have progressed faster during that comparatively brief space of time than in all previous centuries put together, dating back to the Roman invasion. Unlike many other clothing towns or villages, the trade of Morley is mainly confined to one particular branch, namely, the production of light union cloths in various colours, such as are commonly designated ladies' or mantle cloths. For this class of goods there has long been a large and increasing demand, and no wonder, when we see what a "viewly" cloth, fifty inches wide, is produced at from one to two shillings per yard.

Soon after mungo was introduced, the more far-seeing Morley manufacturers recognised its worth as a suitable raw material, for which they had long been on the look-out. They had for a considerable time before its advent been making great efforts to manufacture a variety of low-priced goods, finer than was their wont. For this purpose Pudsey, Huddersfield, the West of England, and Scotland, had been laid under contribution; and card waste, as well as spinners' and weavers' waste, was regularly bought from these markets, so much so that dealers in fudd, scotch waste, etc., became more numerous in some places than wool dealers. Once a week, as a rule, would the Morley manufacturer be up and off in the early morning to Pudsey, Armley, or other places where he could see the stacks of "the fudder," who, after collecting the waste from all the factories using good wool, would clean and shake it, and then stack it for the inspection of his Morley customer. This utilization of wool waste of various sorts had been practised for many years with considerable success. Indeed, we learn that this manufacture had been carried on previously to the erection of the Gillroyd Mill, for before that event "there sprang up a large number of small manufacturers, nearly all practical men, mostly from the ranks of jenny spinners and hand-loom weavers. These men would buy a little wool and a good deal of waste; clean and put it in good shape; send it to a factory to be carded and slubbed; they or their wives would spin it on the jenny at home, and their children weave it there. One of these 'Dashers,' as they were called, would run two hand-looms, another three or four, and so on; and many of them were determined in this by the

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amount of help they had in their own families. Some who had no families began in the same small way, having but little means and hiring but little help. Some of these early 'Dashers' were very successful, and about the time that mungo was introduced we find that in some places they were clubbing together their means for the purpose of erecting factories to be employed in carding and slubbing these waste materials."

The growth of the union manufacture dates from 1838, the year in which cotton warps were first used. The introduction of the last named by Mr. Hodgson gave a great impulse to the Morley trade; whilst it has been an immense benefit to the great mass of consumers, it has enabled multitudes in our own and other countries to procure and use warm and suitable articles of clothing, which in former days were beyond their reach. Nor is it to be overlooked to what perfection the manufacture of cotton warp cloths, and all the immense variety of coatings, cloakings, etc, has arrived. In nearly all these mixed fabrics, the cotton is completely covered, and, as it were, buried, in the wool, so that it requires a good judge of the article to find out the difference between the all woollen and the mixed fabric of a similar kind. In pliability, handle, and finish also, a very high degree of perfection has been attained, whilst in actual strength and durability many of these articles are fully equal to, if they do not actually surpass, the all woollen goods.

To the introduction of mungo we are indebted for the ability to provide cheap and useful clothing for the masses; and Samuel Parr, when he predicted that the new material *mun go, i.e.*, become an important factor in the woollen trade, would never dream that in thirty years after that utterance there would be used in England, annually, more than sixty million lbs. of shoddy and mungo. And we are not the only sinners who thus adulterate the pure wool, for many other countries endeavour to outstrip us in the use of this material. But time has taught the world a little wisdom, and these once wasted substances are now reckoned as amongst the valuable raw materials of the country. We should be guilty of a serious omission, if we did not place it on record, that to Mr. John Watson, of Hungerhill, we are indebted for being the first manufacturer bold enough to undertake the experiment of the use of mungo in the woollen trade, in 1834, when his first productions were spoiled by the presence of cotton threads; but women were set to work to cut out the seams; and ultimately Watson, by indefatigable perseverance, established the manufacture, which has since brought comfort and independence to thousands upon thousands all over the world. However much the dilettanti may turn up their noses at the mention of shoddy or mungo, the fact remains that their use cheapens cloth, and enables millions to have a woollen garment who might otherwise be without one. It is, so far, a fair application of waste product to useful industrial purposes, and the union manufacture must now be classed amongst the great industries of the world.

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We may be excused if we here point out a few facts as to the progress of the working classes in Morley during the last fifty years. In the first place, wages in the textile manufactures have increased at least 25 per cent., taking all the departments, as will be seen in another part of this volume, where the figures are given; and in the second place, there has been a shortening of the hours of labour, so that while the money-wages have increased the hours of labour have diminished. This diminution will amount to nearly 20 per cent. in the Morley trade; and, whether the shorter hours have been much appreciated by the workman or not, the alteration must be counted to the good, as well as the larger money returns he obtains.

There is a still more important consideration, namely, the changes in the price of the chief articles which the workman consumes. Flour is, and has been for a long time, at a very low figure as compared with fifty years ago, which must have been an immense boon to the masses, especially to the poorest. Sugar, clothing, and many other articles, also exhibit a serious decline, whilst the only article which has increased in price is meat—the increase here being considerable. But fifty years ago the price of meat was a matter of little moment, as it was not found on the workman's table as it is to-day. He had to be content with bacon, which has not increased sensibly in price. The main increase in the expenditure of the working man is in the matter of house rent, but this is due mainly to the fact that the houses he prefers are of a far better value than those he occupied formerly.

We have not space to enter more fully into this question, but we may add, as further evidence of the improved position of the working-man, that amongst his class there has been a decline in mortality, an increase in the consumption of articles in general use, an improvement in general education, a diminution of crime and pauperism, and a vast increase in the number of depositors in savings' banks and building societies.

In 1869, a Chamber of Commerce was established, to watch over and protect the interests of the trade of the district. Upwards of sixty manufacturers and tradesmen enrolled themselves as members, and Simeon Kaye, Esq., was elected first president. During the early years of the Chamber many important local matters were dealt with, and the improved postal arrangements, the establishment of a Stamp Office, better railway train service, and a reduction in the rates of carriage of wool from London to Morley, with other minor advantages which were secured, all bore testimony to the usefulness of the Chamber. Whilst special attention was given to home questions, subjects of imperial legislation, affecting the well-being of the town, occupied considerable attention. In connection with the Associated Chambers of Commerce, the local Chamber has, during the whole term of its existence, been represented at the London and Autumnal meetings; and the subjects which have come before that representative assembly have received careful consideration by the members of the Morley Chamber.

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W. Roffe. sc

Yours Truly
Simeon Kaye

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In 1883, steps were taken to form a Technical School in connection with the Chamber, and a class was formed, under the able management of Mr. Joshua Clapham. The number of students for the first session was 43; for the second session (two classes), 56; for the third session, 43; and for the fourth session, 32. It is a source of regret to the Chamber that there should have been a falling off in the number of students; for, in the establishment of a Technical School, the Chamber have inaugurated a work the importance of which to the staple trade of the district cannot be over estimated. The future progress and prosperity of the Morley trade will depend very much upon the use which is made of the advantages offered by these classes. Councillor William Holton, of Hughenden, Morley, is the president, and Mr. Edwin Butler the secretary, of the Chamber at the present time, and the number of members is forty.

In 1872, the manufacturers, feeling themselves aggrieved by the exorbitant premiums for insurance of the woollen mills in Morley charged by the existing insurance offices, formed a local company under the name of "The Morley Mutual Fire Insurance Company, Limited." A steam fire engine was purchased at a cost of eight hundred pounds, and a permanent inspector of fire risks appointed. The income of the company from all sources since its formation has been as follows:—Premiums, £23,000; share capital paid up, £11,075; interest on investments, £8,538; profit on investments, £1,220; services of fire brigade and sundry receipts, £280; making a total of over £44,200. The expenditure during the same period has been as follows:—Dividends, £9,900; returned premiums to insurers, £6,202; fire losses, £5,647; expenses of management, £4,542; leaving a balance of £11,075 paid-up capital, and £6,438 reserve fund, both the last-named sums being invested in satisfactory securities. The above figures furnish some interesting facts, for we find that twenty-five per cent. upon all the premiums paid has been returned to the insurers whether shareholders or not, whilst the average dividend paid to the shareholders during the whole time, has been eleven per cent. upon the paid up capital. The fire losses have been a little over twenty per cent. upon the premiums received; and the expenses of management have been 14 per cent., which includes salaries of officials, fire brigade, taxes, directors, stationery, etc. This is representative of only a small portion of the saving to the Morley insurer, for in 1872 the tariff rates for Morley Mills were 40s. 6d. per cent. insured. This rate applied to the best constructed and best managed mills in the town; but, in consequence of the action of the Morley and other localised companies, the tariff offices in 1873 reduced the rate to 30s. per cent., and subsequently to 18s., at which it now remains. Geo. Webster, Esq., of the Woodlands, Gildersome, has been the chairman of the company during the whole term of its existence.

THE END.

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GENERAL INDEX.

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A

Abbey, Fountains, 261; Kirkstall, 222; Wenlock, 180.
Abercrombie, Sir R., 279.
Accounts, The Overseers', 38.
Ackroyd, and Sons, 168; William, 264, 265.
Act, The Five Mile, 237, 252, 253; Local Government, 59; Toleration, 14, 235; Uniformity, 252.
Acts, The Enclosure, 61.
Adel, 239.
Adwalton, 4, 90, 243, 278.
Agbrigg, Wapentake of, 27.
Aire, River, 27.
Aldermen, Election of, 212.
Aldred, Rev. T., 241, 254, 277.
Alfred, King, 65.
Alford, 193.
Allerton, 27.
Almescliffe, Great, 79.
Alverthorpe, 253.
America, 269.
Amusements, 119, 129-135.
Anderton, Mrs. Geo. H., 268; Rev. W. Edward, 225, 248, 249, 268.
Ancestors, Scandinavian, 31.
Andrews, W., Extracts from, 161, 173.
Angel Inn, The Old, 92, 93, 95.
Anglo-Saxons, The, 3.
Anne, Queen, 195.
Anniversaries, Sunday School, 144.
Appleby, 21.
Appleyard, John William, 234; Robert, 139.
Apprenticeship System, The, 41.
Aram, Eugene, 261, 269.
Archer, Sir John, 24.
Archery, 128.
Ardsley, 4, 27, 34, 66, 209, 250; East, 180; West, 180, 248.
Armley, 4, 304.
Arms The Dartmouth, 63, 66, 91; The Nelson's, 63, 72, 79.
Army, The Salvation, 209.
Ash, William, 24.
Ashworth, John, 249.
Association, The Conservative, 89.
Astle, Extract from, 176.
Asquith, Ann, 42; Benjamin, 42; James D., 234; John, 42; Joseph, 52, 301; Joshua, 24, 28, 211, 234, 258; Samuel, 123.
Athelstane, King, 65.
Atkinson, E. T., 211; John, 22.
Axholme, Isle of, 20.

B

Back Lane, 60.
Bailey, Rev. Samuel, 239.
Baines, Edward, 267; William, 148, 175.
Balgarnie, Rev. Robert, 205, 268.
Balmforth, Rev. J., 171.
Band, The Morley Brass, 84, 176, 211.
Bangor, The Dean of, 268.
Baptists, Particular, 210; Tabernacle, 202.
Bar Tingley, 176, 180, 181.
Barber, William, 227.
Barker, Mrs. James, 193; James, 212.
Barkisland, 18, 27.
Barnes, Rev. Fred., B.A., 217.
Barrett, Wilson, 135.
Barron, John, 122, 301; Robert, 231; Tom, 212, 234.
Barrowclough, John, 201.
Batley, 4, 8, 27, 34, 79, 85, 153, 154, 156, 158, 159, 170, 178, 179, 180, 189, 195, 207, 216, 240, 269, 280.
Batt, William, 18.
Batty, James, 174; John, 214.
Bay, Botany, 94.
Bear and Tenter, 128.
Beaumont, Dr., 199.
Beck, Howley, 151, 155, 156.
Beckwithshaw, 24.
Benn, William, 192.
Beeston, 4, 16, 20, 24, 27, 79, 90; Robert de, 91.
Bierley, North, 27.
Bilborough, John, 146.
Bill, The Reform, 178; The Redistribution, 178.
Bilton, 24.
Bingley, 21.
Birkenhead, 247.
Birkenshaw, 264.
Birkhead, John, 229; Samuel, 231.
Birmingham, 247.
Birstal, 29, 34, 67, 77, 151, 158, 183, 192, 197, 198, 240.
Birtby, Edward, 18; Samuel, 18.
Blackburn, 6.
Blakeley, Tommy, 147.
Blamires Feed, The, 289.
Board, The Burial, 93; The Local, 59, 174; The School, 174, 249; Schools, 110, 171, 201.
Bolton, 4, 24, 27, 292.
Book, The Horn, 173; The Morley Town's, 35, 56, 62, 65, 148, 233.
Bosanquet, Miss Mary, 169, 170, 268.
Bottoms, The, 265, 271.
Booth, John H., 234.

Digitized by Google

Boulton, Richard, 66 ; Jere., 229.
Bourne, Rev. Hugh, 192.
Bowling, 27.
Boyce, Dr., 64.
Bradford, 8, 9, 24, 27, 48, 65, 67, 161, 201, 208, 239.
Bradley, Emmanuel, 224, 225, 234 ; Humphrey, 234 ; Isaac, 93 ; James, 198, 199, 200 ; John, 5 8, 181 ; Philip, 234 ; William, 234.
Bramley, 4, 27.
Brank, The, 47.
Brecon College, 246.
Bridges, Repairing of, 51.
Brigantes, The, 1, 2.
Bristol, 269.
Britain, Ancient, 213.
Britons, Homes of the, 2.
Britannia House, 175 ; Road, 175.
Bronze Weapons, Discovery of, 3.
Brook, David, 43 ; Jonathan, 200 ; Joseph, 186 ; Susan, 156.
Brooke, Abraham, 30 ; Canon, 190.
Brow, Birkby, 151.
Brown, Baldwin, 268.
Brown, David, 52 ; Thomas, 52.
Buckingham, Duke of, 20, 21, 22, 238.
Brudenell, Lord, 18.
Bruntcliffe, 29, 88, 91, 93, 95, 152, 209.
Brunswick Chapel, The, 264.
Bunting, Dr., 188, 199.
Burnhill, William, 227.
Burton, John, 183, 184.
Butterfield, David, 171, 182, 191.
Butterworth, John, 301.
Butler, Edwin, 93, 266, 307.
Butts, The, 128.
Bywater, John, 52, 175 ; Samuel, 139 ; Thomas, 83, 103, 153.

C

Cæsar, Julius, 2.
Calder, The River, 27.
Calverley, 27 ; Henry, 30.
Calvert, Rev. John, 258, 274, 275.
Cambridge, 180, 237, 240, 253, 259.
Cardigan, Earl of, 158.
Carlisle, 21, 216.
Carlton, Lofthouse with, 180.
Carr, Charles, 24 ; Ann, 192.
Carriage, Rates of, 33.
Carrier, The Village, 181.
Carrucate, Meaning of, 5.
Cartwright, J. J., Extract from, 12 ; Dr., 168.
Cassell and Co., 193.
Cassells, Rev. Andrew, 84.
Castle, Skipton, 21.
Catholic Apostolic Church, The, 262.
Cave, Rev. C. B., 79, 268 ; Sir Wilmot B., 79.
Celtic Tribes, The, 1.
Cemetery, The, 93.
Chamber of Commerce, The, 306.
Chantries, Ancient Bridge, 269.
Chapel, Ebenezer, 192, 193 ; Old New, The, 203 ; Reform, 201 : Rehoboth, 153, 273-7 ; The Old, 49, 60, 84, 142, 145, 171, 193, 196, 203, 215, 217, 220, 222, 225, 228, 229, 237, 241, 252, 262, 269, 273, 274 ; Wesleyan, 200, 279.
Chappell, John, 64, 146 ; William, 279.
Charles I., King, 219, 228 ; II., King, 17, 61, 143, 237.
Chartism, 179.
Cheshire, 20.
Chester, 247.
Chew, Walter, 195.
Chichester, Bishop of, 253
Chimney Tax, 17.
Choir, The Old Chapel, 146.
Cholera, Visitation of, 271.
Christmas, 133, 135-8, 141.
Church, Batley, 181 ; St. Mary's Congregational, 216, 222-5 ; St. Nicholas, 216, 218, 220 ; St. Paul's, 190, 191 ; St. Peter's, 79, 80, 85, 153, 189, 268 ; The Anglican, 279 ; The Established, 234, 240.
Churchwardens, 35.
Churwell, 3, 16, 55, 60, 63, 66, 67, 77, 79, 80, 81, 203, 271, 278.
Cinderhill, The, 62, 189, 279.
City, The, 201.
Civil Wars, The, 235, 239.
Clapham, Joshua, 307.
Clark, Dr. J. C., 81, 277 ; Mrs. J. C., 80 ; Samuel, 38, 39, 42, 56, 253, 269 ; Thomas, 292 ; William, 52, 231.
Clayton, 27.
Cleckheaton, 27, 248.
Clegg, John, 93, 212.
Clifton, 27.
Clock, The Old Chapel, 44, 221.
Cloth Finishing, 298.
Clothiers, West Riding, 235.
Clough, Holden, 67, 151.
Clough, Rev. Thomas, 203, 274 ; Thomas, 168, 212.
Clowes, Rev. William, 192.
Club, The Henpecked, 150 ; The Conservative, 266 ; The Liberal, 258.
Coaches, The Mail, 70.
Coal in Morley, 88 ; Prices of, 88.
Cocherton, 24.
Cockerham, John, 194.
Coley, Rev. Samuel, 279.
College, Brecon, 246 ; Rotherham, 249.
Collieries, Morley Main, 265.
Collyer, Rev. Dr., 270,
Commissioners, The Boundary, 25.
Common, The Low, 215, 264.
Commons, House of, 178, 179.
Commonwealth, The, 17, 214, 219, 220.
Communication, Means of, 60.
Conacher, 224.
Condensor, The, 288.
Cones, Rev. John, 274.
Confessor, Edward the, 26.
Conqueror, William the, 6, 30, 43, 91, 214.
Conquest, The, 215, 216.
Constable, The, 35, 43, 49. 50, 53, 54.
Constable, The Village, 43.
Constabulary, Morley the head of, 44.
Cooke, Robert, 161.
Co-operative Society, The, 209.
Copley, John, 8 ; Edward, 18, 21.
Coppendale, John, 14, 229, 240.
Corney, Peregrine, 24.
Cornwall, 218.
Costumes, Female, 116 ; Male, 112.
Cottage Interior, 106.
Cotton, William, 24.
Council, The Privy, 211 ; The Town, 212.
Councillors, Election of First, 213.
Court Leet, The, 65.
Courts, Manor, 52 ; Sheriff's Tourne, 26, 28, 29, 30, 32 ; Wapentake, 26.
Coventry, 136.
Cowburn, Andrew, 210, 278, 279.
Cowper, William, 174.
Craister, Thomas, 18, 34, 229 ; Samuel, 1
Crank Mill, The, 265, 302, 303.
Cranmer, 214.
Cricket in Morley, 129.
Crofton, 207.
Cromack, William, 49.
Crompton, Samuel, 292.

Digitized by Google

Cromwell, 20, 22, 61, 229.
Crook, Rev. James, 189, 190, 268.
Crooker, John, 231.
Cross Hall, 168, 169, 170, 171, 174, 175.
Cross, The Saxon, 218; Stump, 67, 76, 175; Old White, 61, 62, 74, 76, 86, 231.
Crosses, 176, 218.
Crossley, James, F.S.A., 261.
Crowther, George, 79; Isaac, 53, 62, 183, 184, 198, 201, 263, 303; John, 228, 229; Samuel, 39, 42, 52, 183, 198.
Cumberland, 20.
Customs, Marriage, 150; Funeral, 150.

D

Dartmouth, Earl of, 43, 63, 79, 89, 91, 168, 171, 174, 189, 190, 272, 273, 303.
Daventry, 243.
Davies, Rev. Richard, 203.
Dawson, Abraham, 229, 240; Billy, 199; John, 42, 57, 171, 187, 231; Joseph, 14, 230, 235, 240, 241; Thomas, 229, 272.
Day, John, 138.
Day, Royal Oak, 143.
Dean, Joseph, 182.
Dean Wood, 81, 86, 89, 90.
Defoe, Daniel, 27, 28.
Delph, 241.
Denham, George, 24.
Denton, John, 50; William, 168.
Dewsbury, 8, 9, 27, 34, 43, 67, 77, 153, 297.
Diary, Captain Webster's, 51-52.
Dickenson, John, 229; Rev. John, 204; William, 22, 231.
Dickinson, Rev. Nathaniel, 54, 203.
Division, The Morley, 177, 178, 179, 180.
Dixon, Benjamin, 231; Charles, 93; Dr., 200; Isaac, 52; John, 42, 52, 153, 212, 301; Joseph, 51, 52, 53, 54, 273; Nathaniel, 211, 263; Robert, 37, 52, 56, 148, 231; Thomas Henry, 268; Thomas, 301.
Dodd, Dr., 268.
Dodgshun, E. J., 205; Isaac, 52; William, 93, 174.
Dog-whipper, The, 255.
Domesday Book, The, 4, 5, 214.
Domestic Manufacture, The, 11.
Doncaster, 8, 9, 20, 33, 170, 193.
Dressmaker, The, 118.
Dress, Male, 114-116; Female, 116-118.
Driffield, 193, 271.
Drighlington, 4, 8, 27, 30, 34, 263, 278.
Drinking Customs, The, 73.
Ducking Stool, The, 44-46, 188, 266.
Dunningley, 4, 180, 215.
Dunstan, 5; St., 213.
Dykes, Henry, 284.

E

Earlsheaton, 24.
Eaton, 24.
Ebenezer Chapel, 192, 193.
Eccentricities, Musical, 145.
Eccleshield, 161.
Eccleshill, 27.
Edgar, King, 26, 214.
Edward II., 126; III., 27, 32, 128; IV., 128.
Edwards, Dr., 269.
Egypt, 279.
Elland, 27; John de, 26.
Election of Town Council, 212.
Elections, Parliamentary, 178, 179.
Elizabeth, Queen, 37.
Ellis, David, 144; John, 24, 42, 231, 234; Joseph, 231; Matthew, 250; Robert, 10; Samuel, 12, 24, 51, 52; William, 266.
Ely, Rev. John, 274.
England, Church of, 193; Toll Bars in, 60.
Errington, John, 24.
Essex, 170, 248, 268.
Etherington, William, 237.
Eton, 180.
Everett, Rev. James, 199, 201.
Express, The Leeds, 75.

F

Fairfax, Lord, 20, 229, 238.
Fair, Lee, 126, 127, 180; Fieldkirk, 142.
Fairs, Early English, 126.
Falding, Rev. Dr., 270.
Farmhouse, The, 111.
Farnley, 4, 20, 22, 23, 27, 67, 77, 89, 229.
Farsley, 27.
Fawcett, John, 139.
Feast, Morley, 121-126.
Ferrybridge, 21.
Ferry Frystone, 243.
Festivities, Christmas, 135-138.
Fieldkirk Fair, 142.
Finchenden, Alice, 8.
Fire Insurance Company, The, 307.
Firth, Joseph, 144.
Fixby, 27.
Fletcher, 168; Mrs., 169; Rev. J. W., 170, 268.
Florence, 126.
Football in Morley, 128.
Foster, Ben, 199, 255; James, 66, 144; W. E., 234.
Fothergill, John, 52; Jonathan, 58, 171, 231.
Foundries, Iron, 189.
Fox, John, 182; Rev. Joseph, 245, 268; Thomas, 139.
Foxzard, John, 24, 229.
France, 126, 270.
Free Church, Methodist, 201.
Friends, Society of, 91.
Frost, Rev. William, 204
Furniture of Morley Homes, 98-106.

G

Gainsborough, 204.
Games, Old Yorkshire, 128-135.
Ganges, The, 91.
Gardens, Allotment, 108.
Garnett, Geo., 301; John, 52, 234, 301; Robert, 198; Thomas, 211.
Gas, Introduction of, 103; Co., 265; Works, 265.
Gaskell, C. G. Milnes-, 179, 180, 259; J. M., 179; Lady Catherine, 179.
Gazettner, Hargrove's, 26.
George III., King, 95.
Germany, 126.
Gildersome, 3, 11, 15, 17, 21, 23, 24, 34, 60, 67, 83, 88, 89, 93, 169, 197, 209, 227, 228, 278, 307; Church, 227.
Gilligrass, John, 199.
Gipsies, The, 90.
Gisburn, Dr., 41, 233; William, 199, 233.
Gladstone, W. E., 208.
Glaipwell, 24.
Glover, Albert, 234; John, 189; William, 138.
Goodall, Rev. Edward, 277.
Goods, Carriage of, 33.
Gomersal, 8, 27, 90, 197.
Gore Well, The 91.
Gospel Hall, The, 210.
Gott, Dr John, 190.
Gower, Sir Thomas, 20, 21, 23.
Grace, Pilgrimage of, 19.
Grammar School, Batley, 297.

Digitized by Google

Gravesend, 198.
Graveyard, Old Chapel, 48, 86, 241, 257.
Greathead, Major, 12, 18, 20, 21, 23, 220, 227; Mary, 231; Samuel, 231; Thos., 10, 227.
Greenwood, Beswicke, 23; Mrs. J., 193.
Griffiths, Rev. William, 268.
Grimsby, 198.
Grimshaw, J., 159.
Grinding Frame, The, 289.

H

Haigh, John, 152, 168, 198; John A., 153; Josh. A., 211; Joseph, 254.
Halesowen, 178.
Halifax, 8, 9, 12, 21, 27, 28, 240, 274; Marquis of, 91, 166.
Hall, Dean, 88; Gospel, 210; Haddon, 165; Haigh, 180; Horton, 239; Howley, 157, 159, 163, 180; Joseph, 49; Market, 203; Masonic, 202; Miles, 199; Morley, 277.
Hallam, Extract from, 31.
Halliday, Widow, 229; John, 230.
Hamilton, Dr. R. W., 244, 275.
Handel, 64, 147.
Hand Raising, 298.
Handsworth, 27.
Harewood, 79.
Harris, Rev. Richard, 204.
Harrogate, 24, 126, 292.
Harrop, Adam, 10.
Hartley, Betty, 278, 279; David, 191; Mrs. D., 193; George, 62; Jonas, 62; Mary, 62, 279; William, 139.
Hartshead, 27.
Hastings, Battle of, 4.
Hatfield, 20.
Hawnby, 24.
Haworth, 27.
Haydn, 147.
Healey, 34.
Heaton, 4, 27.
Heaton, John, 269.
Heckmondwike, 8, 27, 34.
Helperby, 24.
Helliwell, Thos., 93, 94.
Hemsley, John, 234.
Hemsworth, John, 38; Thomas, 231.
Henry I., King, 126; III., 216; VII., 180; VIII., 10, 30, 52, 37, 180.
Heptarchy, The Saxon, 4, 214.
Hepworth, Peter, 52, 83, 103; Mrs. J. W., 80.
Hertford, 247.
Hesleton, Rev. John, 274.
Hessel, Rev. John, 269.
Hewley, Lady, 241.
Heywood, Oliver, Extracts from, 14, 15, 16, 17, 24, 228, 230, 240.
Highways, Surveyor of, 35, 56, 57, 59; Supervision of, 59.
Hinchcliff, Daniel, 210.
Hinchliffe, Hannah, 108; Tom, 148.
Hill, Banks', 183, 273, 279; Chapel, 174, 278; Dawson's, 229, 271, 272, 275; John, 174, 212; Troy, 171, 173, 201, 213, 215, 262, 279.
Hipperholme, 27, 259.
Hirst, David, 139, 147, 301; Henry, 301; Jonathan, 55, 122; Joseph, 139; Samuel, 174, 175.
Hodge at Lee Fair, 127.
Hodgson, George, 39; Christopher, 187.
Holbeck, 21, 24.
Holden, Isaac, M.P., 101, 102.
Holiness Church, The, 193.
Holliday, Abraham, 88.
Hollings, John, 52, 54, 234, 254.
Hollow, The, 181, 182.
Holroyd, Abraham, 268.
Holton, William, 58, 80, 81, 212, 266, 307.
Holy Place, 193.
Homes, Morley, 95-97.
Hooper, 214.
Hopkins, R. B., 179, 211, 212; Thomas, 38, 39, 44, 50, 59.
Horbury, 252.
Horn, Blowing of the, 51.
Horton, 27.
House, Morley, 72, 258, 259, 261; Thornfield, 153, 154; Thornes, 179, 180; Springfield, 86, 87; Yew Tree, 277.
Howden, 268, 277.
Howley, 12, 67, 83, 91, 142, 156, 167, 169; Cellars at, 161; Chapel at, 164; Hall, 162, 180.
Huddersfield, 4, 9, 63, 72, 77, 224, 304.
Hudson, Councillor, 195.
Hudswell, Rev. Abraham, 243, 244.
Hull, 193, 208.
Hundred, The, 26, 31.
Hungerhill, The, 65, 157, 191-4, 209, 305.
Huntingdon, Martin, 187; Richard, 277.

I

Ianson, Birkhead, 231; James, 229; Joshua, 229.
Idle, 27, 29.
Ilkley, 292, 301.
Illingworth, Ananiah, 146; John, 199.
Incorporation, Charter of, 211, 212.
Inn, The Malt Shovel, 62, 76, 271; Cross Keys, 62, 175; Boot and Shoe, 74, 189; Old White Cross, 61, 74, 86; Pheasant, 75.
Inscriptions, Ancient, 219.
Institute, Working Men's, 153.
Institution, Mechanics', The, 245, 258.
Insula, Ralph de, 91, 216; William, 216.
Intelligencer, The Leeds, 178, 241.

J

Jackson, Edward, 170, 211, 279; Mrs. Edward, 195; Mrs. H., 80; Rev Henry, 80, 153, 268; John, 168; William, 153, 303.
James, King, 219; Rev. J. H., 171; Rev. John, 277.
Jefferson, J. J. Dunnington, 179.
Johnson, John, 66; Dr. Nathaniel, 16; Dr. Samuel, 261; George, 212.
Junius Lord Chatham, 269.

K

Kaye, Simeon, 306.
Keeling, Sir John, 24.
Kennedy, Rev. Dr., 246.
Kensington, South, 99.
Keswick, 101.
Kippax, 240.
Kipping, 253.
King, George III., 95; David, 280, 298.
King's Bench, Court of, 180.
Kirk, Joseph, 234.
Knightson, Ellen, 252; John, 252.
Knill, Rev. Richard, 244.
Knur and Spell, 129-32.

L

Lacy, Ilbert de, 6, 7, 91; Henry, 91; Robert, 91.
Lancashire, 6, 20, 27, 292.
Lane, Back, 60; Churwell, 72; Field, 60, 203; Neepshaw, 60, 67, 88, 90, 91, 94, 189; Rooms, 59-67, 81, 83, 84; Wide, 60; Windmill, 60, 73; Scotchman, 168, 169; Scatcherd's, 203.
Lascelles, 178.

Digitized by Google

Latimer, 214.
Law, James, 225.
Lawton, James, 139.
Lea, Mrs. Herbert, 268.
Leap Frog, 133.
Leathley, William, 221.
Leeds, 9, 12, 21, 24, 28, 33, 50, 61, 63, 64, 67, 71, 72, 77, 79, 88, 90, 93, 101, 104, 121, 139, 161, 181, 186, 204, 213, 237, 239, 268, 271, 297, 303.
Leeds Corporation, The, 93.
Lee Fair, 126, 127.
Lees, Dr. Frederick R., 182.
Leytonstone, 170.
Lewisham, Viscount, 190, 266.
Library, First Public, 85.
Lieutenant, Lord, 30.
Light, The Electric, in Morley, 87.
Lincoln, 269.
Lisours, Albreda, 91.
Lister, James, 84; John, 14, 145; Samuel, 81, 84; William, 37, 38, 39, 42, 57, 58, 253.
Liverpool, 208.
Liversedge, 27.
Lobley, J., 198.
Local Board, The, 211; Election of, 210.
Lodge, The, 61, 85.
Lofthouse, 27, 180.
London, 17, 21, 61, 63, 71, 86, 103, 146, 170, 197, 228, 238, 239, 247, 268, 269, 270, 271, 303.
Longfield, 27.
Longley, Robert, 194.
Lords, House of, 178.
Loughborough, Lord, 231, 255; Lady, 255.
Louth, 193.
Lucas, Rev. Samuel, 243.
Luton, 204.

M

Macaulay, Extract from, 38.
Macdonald, Rev. G. B., 200.
Madeley, 170, 268.
Mallinson, Geo., 170; J. J., 170.
Malt Shovel Inn, The, 132.
Malmesbury, William of, 4.
Manchester, 58, 60, 63, 72, 90, 215, 248, 268.
Mann, Dr., 41.
Manningham, 27.
Manor House, The, 19, 75, 199, 205.
Manufacture, The Domestic, 11, 283.
Manufacturing Life in Morley, 282.
Market Hall, The, 203.
Marsden, Gamaliel, 253; Jeremy, 21.
Marshall, Thos., 37, 212; Wm., 51, 52; J., 201; Rev. C., 232.
Mary's, St., 84, 182, 199, 213, 232-5, 238, 252; Registers, 213.
Mary-le-Bone, 259.
Masonic Hall, The, 202.
Mass, The Romish, 216.
May Day, 143.
Mayor, Election of first, 212.
Mechanics' Institute, The, 245, 258.
Mercury, The Leeds, 75, 132, 150, 178, 267.
Methley Park, 208.
Methodism, Introduction of, 197.
Methodists, Primitive, 192; Wesleyan, 183.
Mexborough, Earl of, 189.
Middlebrook, John, 66; Samuel, 52; Thomas, 122, 234; William, 234.
Middleton, 27, 66, 180, 181; Edward, 21.
Middleborough, 277.
Militia, The, 33.
Mill, Crank, 265; Corn, 156; Gillroyd, 186; Hembrigg, 181, 303; Howley, 157; Parr's, 156; Prospect, 86; Rods, 86, 303; Springfield, 86; Wellington, 181.
Miller, Thomas, extract from, 64.
Milling, Cloth, 297.
Milner, Chris., 177, 183; John, 57, 231; Josh., 183; Robert, 9; J. W., 50.
Milnes, Mr., 243.
Millshaw, 233, 248.
Minster, York, 158.
Mirfield, 27, 180; Family of, 91; Mansion, 163-167.
Mischief Night, 143.
Mission, Leeds Town, 204.
Mitchell, Ben, 152; Henry, 197; J., 61, 85; Matthew, 174; Samuel, 152, 253.
Moor, Adwalton, 227; Bramham, 20; Rombalds, 194.
Morgan, Rev. Thomas, 241, 273.
Morley, Ancient Government of, 25-56.
" Band, The, 138, 176.
" burnt by the Scots, 6.
" Clothiers in, 12.
" Cloth manufacture in, 283-307.
" Commercial history of, 283-307.
" Court Leet,
" Court, The Hundred, 31, 32.
" Court, The Sheriff's Tourne, 29, 30.
" Cricket in, 129, 130.
" Division, Parliamentary, 177-180.
" Feast, 120-125.
" Fifty Years Ago, 68-150.
" Football in, 128.
" Hall, 75, 229, 272.
" House, 72, 238, 259.
" Hole, 188.
" Homes, 95-97.
" in 1379, 7.
" in Domesday Book, 5, 6.
" in Norman times, 4.
" in Roman times, 2, 3.
" in Saxon times, 3, 4.
" Incorporation of, 211, 212.
" Longevity in, 279.
" Main Collieries, 265.
" Manor of, 91, 156.
" Manor House, 19, 75, 199, 209, 228.
" Mayor of, 212.
" Newspapers, 269.
" *Observer, The*, 267, 270.
" Old Modes of Punishment in, 44-49.
" Political Life in, 177.
" Population in 1379, 8; in 1886, 8.
" Progress of, 89.
" Puritan stronghold, 14.
" Puritans of, 17, 23.
" Robert, 18, 193; Samuel, 57.
" Wapentake, 6, 26, 27.
Morris, Rev. John, 245, 246, 258, 268, 272; Mrs., 246.
Mortimer, Wm., 301.
Motes, Folk, 31.
Mountebanks, The, 120.
Mountgrace, 24.
MSS., Harleian, 216; Hudswell, 242.
Mule, The Spinning, 291.
Mungo, Origin of, 157.
Museum, The British, 99.
Musketeer, Dress of, 34.
Mystery Plays, 180.

N

Neepshaw Lane, 60, 67, 88, 90, 91, 94, 189.
Nelson, John, 197; Miss, 195; William, 51, 52.
Nesse, Rev. C., 237, 238, 239, 253, 269.
Nettleton, John, 24.
Nevison the Highwayman, 168, 180.
Newcastle, 21.
New-house, 24, 181.

Digitized by Google

Newsam, Temple, 79.
New School, The, 262.
Newton, Dr., 199.
New Year's Day, 141.
Nicholls, Mrs., 178, 207.
Noble, David, M.A., 16, 258, 269.
Nonconformists, 252.
Normandy, 6.
Normans, The, 215.
Normanton, 27.
Northowram, 27.
Northumbrians, The, 6.
Nostel, 216.

O

Oakes, Tom, 224, 234.
Oatcake, The Days of, 108, 109.
Oates, Captain, 14, 20, 21, 24, 81, 171, 205, 220; Tom, 62, 227.
Old Chapel, The, 49, 60, 84, 142, 145, 171, 193, 198, 203, 215, 217, 220, 222, 224.
Old Fold, The, 278.
Old New Chapel, The, 203, 274.
Old Parsonage, The, 75, 210, 234, 235, 252.
Oldroyd, Robert, 24; Richard, 24.
Order Books, Sessions, 32.
Organ, St. Mary's, 224; Zion Chapel, 204.
Orgar, Rev. William, 277.
Oswald, St, 216.
Ovendon, 27.
Overend, James, 199, 201, 280, 301.

P

Pack-sheeting Custom, 149.
Page, William, 52, 153.
Pall Mall Gazette, Extract from, 296.
Palm Sunday, 142, 157.
Park, Howley, 88; Methley, 208; Queen's, 203.
Parkinson, Rev. A. M., 80, 199.
Parish, Rev. Mr., 274.
Parliament, Acts of, 60.
Parr, Betty, 156; George, 157; Samuel, 157.
Parsonage, The Old, 75, 210, 234, 235, 252.
Parsons, Extract from, 214.
Paulden, Robert, 227, 229.
Pawson, 168; David, 212.
Peace, Clerk of the, 29, 32.
Pelham, Hon. T. W., 211.
Perkin, John Scott, 153.
Pettitt, Rev. J., 190.
Pickering, Rev. J., 16; Rev. R., 239, 240; Danl., 229, 280.
Pickles, William, 182.
Pilkington, George, 138.
Pinder and Bye Law Man, The, 65.
Pinfold, The, 266.
Plantagenets, The, 199.
Plays, Mystery, 180.
Plot, The Farnley Wood, 12, 19, 21, 23, 81, 83, 205, 220, 227; Gunpowder, 148.
Pontefract, 7, 8, 16, 21, 30, 161, 243; Baron of, 158; Earls of, 6; Honor of, 7, 9.
Poll Tax List, 8.
Poor Law Union, Dewsbury, 43.
Poor, Overseers of the, 35-37.
Portsmouth, Earl of, 179.
Power Loom Weaving, 295.
Preaching House, The, 199.
Presbyterians, 193, 235, 252.
Presbyterianism, 19, 234.
Preston Ben, 158; Dinah, 159; Joan, 199.
Priestley, Joseph, 273; Rev. Joshua, 269.
Primitive Methodists, The, 262.
Priory, Thicket, 179.
Provident Societies, 175, 176.
Public House Signs, 73-76.
Pudsey, 4, 27, 304.
Puritans in Morley, 17, 23, 229, 234.

Q

Quarry, Hembrigg, 169; Howley Park, 169; Town's, 169.
Queen's Park, 203.

R

Railway, L. & N.W., 59, 64, 215; G.N., 65, 91.
Raine, Canon, Extracts from, 28, 270.
Raistrick, 27.
Rayner, John, 227, 234; Mrs. John H., 80; John H., 93, 266; Joseph, 44, 56, 231; Samuel, 37, 44, 52, 56, 122, 234.
Reading, 102.
Record Office, The Public, 10.
Records, Township, 35.
Redistribution Bill, The, 178.
Reeve, Rev. Jonah, 275.
Reform Bill, The, 178.
Reformation, The, 218.
Register, The Northowram, 14.
Registers, St. Mary's, 247-255.
Rehoboth Independent Chapel, 243.
Beresby, Extracts from, 20, 21.
Restoration, The, 23, 227, 234, 239.
Review, The Saturday, 19.
Reyner, Rev. Edward, 251, 269.
Rhodes, Cornelius, 199; J. and S., 88; Joseph, 52, 86, 174, 175, 199, 201, 211; Manoah, 201, 202; Samuel, 212; William S., 212.
Richard II., King, 7.
Richmond, 21.
Riding, East, 277; West, 161, 176, 177, 178, 180, 252, 269.
Ridley, 214.
Riley, Rev. John, 253.
Ringer, The Swine, 82.
Ripon, 24; Bishop of, 79, 190.
Rishworth, 27.
Road, Gelderd, 81, 83; Victoria, 61, 86.
Robinson, Joseph, 199.
Rodes, Sir Edward, 16; Elis., 16.
Rodley, Thomas, 182.
Rods Mill, The, 183.
Roebuck, William, 187, 229.
Roll, The Subsidy, 10.
Rolls, The Sessions, 29, 31, 44.
Romans in Britain, 3; in Morley, 3, 59.
Rome, 270.
Rookery, The, 233, 273, 284.
Rooms Lane, The, 59, 81, 83, 84.
Rose, Thomas, 139.
Ross, Fred, 270.
Rotherfield, Euphemia, 216; Nicholas de, 216.
Rotherham, 9.
Rothwell, 17, 18, 27, 213.
Rowe, Rev. David W., 204
Royalists, The, 123.
Row, Muster, 27; Rotten, 27.
Rubens, 161.
Russia, 207.
Ryan, Bishop, 93.
Rymer, Ralph, 24.

S

Saddleworth, 245, 275.
Salisbury, Earl of, 12.
Salt, Daniel, 196, 207; Sir Titus, 173, 198, 205, 208, 268.
Saltaire, 208, 268.
Salvation Army, The, 209
Sampler, The, 109, 110.

Digitized by Google

Savile, Sir John, 12, 15, 29, 158, 159, 161, 167, 169; Philip Yorke, 189.
Saville, Benjamin, 144, 199.
Saxons, The Anglo-, 3, 6, 30, 215.
Saxton, Christopher, 180, 181.
Scarborough, 126, 208, 268, 300.
Scarth, D., 22; Chas., 212, 224, 234.
Scatcherd, Matthew, 16, 34, 231; Norrisson, 47, 53, 54, 59, 79, 81, 85, 147, 157, 167, 177, 191, 218, 229, 252, 258-261, 269; Oliver, 34, 212, 272; Samuel, 37, 38, 171, 231, 262; Thomas, 229, 231; Watson, 51, 73, 177, 233, 259; William, 188.
Scatcherd, N., Extracts from, 6, 10, 18, 20, 64, 75, 165, 169, 189.
Scatcherd's Lane, 203.
School, Board, 86, 171; Dames', 172, 173; National, 85, 182, 189; New Wesleyan, 179, 196, 201; Old Town's School, 59, 178, 201, 207, 209, 258; Old Wesleyan School, 193, 195; Primitive Methodist, 191; St. Paul's, 191; Technical, 207; Troy Hill, 246; Zion, 203.
Schofield, Joseph, 43, 191, 212; Thos., 144, 181.
Scholecroft, 227.
Scholes, Amos, 188; E. F., 212.
Scold to be ducked, 79.
Scolds, Punishment of, 47.
Scotchman Lane, 168, 169.
Scotland, 20, 243.
Scott, David, 139; George, 84, 138; Robt., 24.
Scottish Army, The, 216.
Scribbler, The, 288.
Scribbling Process, The, 288.
Scriven, John, 9.
Scurr, Leonard, 20.
Sedgwick, Rev. J., 207.
Selby, 8 9, 240.
Senior, Job, 194.
Sermons, Charity, 84.
Sessions, Quarter, 29, 32, 179.
Severus, Emperor, at York, 2.
Shackleton, Jonathan, 21.
Shake-willey, The, 285.
Sheffield, 4, 8, 9, 24, 243.
Shenstone, William, 183.
Shepherd, Rev. Ambrose, 249, 269.
Sharp, James, 301; Jeremiah, 83, 103; John, 239; Joseph, 186; Rev. Thomas, 239.
Sheard, Michael, 50, 57, 62, 193.
Sheriff, Derivation of term, 30; Office of, 33.
Shipley, 27, 208.
Shrovetide, 142.
Simpson, Mr., 200, 202.
Skipton, 24, 79.
Skircoat, 27.
Siddall, Little, 24.
Slater, Robert, 83.
Sleigh, R. F., 279.
Slack, Nathaniel, 50, 231.
Slubbing Billey, The, 287.
Smeeth, Mrs. T. S., 195.
Smiles, Dr., 267.
Smith, John, 15, 17, 24, 227, 228; Joseph, 52 87; Matthew, 201; Samuel, 52; Thomas, 301; William, 93, 216, 234, 270, 301.
Smithies, Isaac, 42, 207; Robert, 51.
Smithson, Colonel, 21.
Smurthwaite, Jane, 231.
Snowden, John, 24.
Snuffers and Tray, The, 102.
Societies, Floral, 191; Provident, 175, 176; Temperance, 182; Wesleyan, 198.
Soothill, 8, 27, 34, 180.
Southcott, Joanna, 189.
Southey, Mrs., 174; Rev. George, 224, 248, 270.
Southampton, Lord Treasurer, 22.
Southowram, 27.
Sowden, Joseph, 274.
Sowerby, 27.
Spain, 126.
Spencer, Rev. Mr., 243.
Spinning Mill, The, 291.
Spinning Wheel, The, 290.
Spinster, The, 291, 301.
St. Mary's-in-the-Wood, 84, 182, 193, 213, 222-5, 238, 252.
St. Nicholas, Chapel of, 216.
St. Paul's, Parish of, 189; Church, 190.
St. Peter's Church, 79, 80, 85, 152, 189.
St. Swithin's Day, 148.
Stage Coach, The, 63.
Staincliffe, 254.
Stainland, 27.
Stang, Riding the, 149.
Stanningley, 4.
Stansfield, 27; William, 253.
State Papers, Calendar of, Extract from, 20.
Stead, Samuel, 43, 267, 270, 271.
Steele, Dr., 228
Stephen, King, 126.
Stephenson, James, 182
Stockdale, Samuel, 93, 191, 212.
Stocks, The Village, 47, 48.
Stockwell, Edward, 212, 280; William, 72.
Stokesley, 24.
Stone Trade, The, 168.
Stones, John, 201.
Stool, The Ducking, 44, 45, 46, 188.
Stowmarket, 276.
Strafford, Countess of, 16.
"Street," The, 3, 59, 60, 90, 151, 175.
Sunderland, Mrs., 148.
Surnames, Curious, 9, 10.
Sussex, Countess of, 18.
Swainson, William, 171.
Swan Inn, The Old White, 62, 74, 91, 132.
Swinden, Dr., 79, 85, 182, 191, 270, 277.
Switzerland, 270.
Syke, 180.
Sykes, Thomas, 270.

T

Tabernacle, Baptist, 202.
Table Book, Hone's, 128.
Tadcaster, 21, 189.
Tavern Life, 77.
Tax, Hearth, 17, 18, 28: Land, 34; Poll, 8; Poll, List, 8.
Taylor, John, 145, 234, 257; Joshua, 203.
Teale, Robert J., 234.
Teare, James, 182.
Teazer, The, 286.
Technical School, The, 207.
Temple, Inner, 180.
Tentering Process, 299.
Terry, George, 234.
Tetley, Abraham, 152.
Thackray, David, 212, 234; Joseph, 52.
Theaker, James, 234.
Thoresby, Ralph, 21, 181, 253.
Thornhill, 180.
Thornton, 27; J., 210.
Thorpe, 180.
Three Steps, The, 261.
Times, The Leeds, 178, 267; *The Morley*, 270.
Times, Saxon, 28.
Tinder Box, The, 99, 100.
Tingley, 4, 60, 176, 180. 209.
Tolson, William, 24
Tomlinson, A., 93.
Tomson, William, 10.

Digitized by Google

Tong, 27, 48, 278.
Topcliffe, 66, 180, 237, 238, 239, 252, 253; Sir John, 180.
Tournes, Sheriff's, 30, 32.
Tower, Princes in the, 214.
Townend, The, 182, 183, 184, 186, 188, 192, 215, 301.
Trade, The Union, 156; The Stone, 168.
Travelling, Old Time, 63.
Trenholme, John, 207.
Troy Hill, 142, 172, 188, 201, 207.
Tunnel, The Morley, 64.
Turner, J. Horsfall, 14, 44; Sir C., 24; Richard, 187.
Twelfth Night, 140.
Tyson, Rev. William, 270.

U

Uniformity, Act of, 252.
Usher, Archbishop, 161.

V

Valentine Day, 142.
Villiers, Lady Anna, 157.

W

Waddy, Rev. S. D., 200.
Wade, David, 301; Joseph, 199; Samuel, 139.
Wadsworth, 27.
Wages, Rate of, in 1703, 32, 33.
Waggons, Roller, 61.
Waits, The, 136.
Wakefield, 4, 5, 8, 12, 29, 32, 33, 50, 161, 176, 178, 179, 207, 269.
Wales, 273; Rev. Samuel, 237, 270.
Walker, J. Bradshawe, 270; John, 29.
Waller, Dorothy, 14, 277; Edmund, 277.
Wapentake, The Morley, 6, 26, 27.
Wapentakes, Agbrigg and Morley, 6, 26, 27.
Ward, Benjamin, 83; Samuel, 229; William, 279.
Warley, 27.
Warming Pan, The, 110.
Warping process, 293.
Warwick, 248.
Watchman, The, 55.
Waterloo, 51, 52.
Watson, Elizabeth, 198; Henry, 24; Isaac C., 93; Mrs. I. C., 195; Isaac, 198, 199, 303; John, 157, 305; Joseph, 198, 200, 201; Thomas, 211, 303; Thomas Adam, 211; William, 60.
Weaving, Process of, 292-4.
Webster, Captain, 51; George, 83, 191, 199, 307; John, 39, 52, 53, 138, 149, 171, 231, 234, 278; Joseph, 211, 231, 234, 273, 301; Nathaniel, 49, 52, 53, 57, 231, 234, 278; Richard, 7, 10, 234; Samuel, 42, 44, 51, 52, 53, 148, 171, 231, 234, 278; Thomas, 85, 271.
Wedderburn, Alexander, 231.
Well, Gore, 91; Lady Anne's, 142.
Wellington, 108.
Wentworth, Sir Michael, 34.
Wesley, Rev. John, 169, 170, 197.
Westbury, 204.
Westerman, Joseph, 138; John, 139.
Westerton, 180.
Westmoreland, 20, 174.
Weston, William de, 26.
West Riding, 161, 176, 177, 178, 180, 252, 269; Conquest of, 3.
Wetherill, John, 52, 234, 241; Samuel, 233, 234.
Wheater, Extracts from, 20, 43, 270.
Wheel, The Spinning, 290.
Whitaker, Dr., Extracts from, 24, 60, 158, 163, 165; John, 83, 163.
Whitby, Rev. T., 153.
Whitehead, Mrs. J., 193.
Whiteley, John, 58; William, 299.
Whitkirk, 79.
Whitley, Lower, 180; Samuel, 50.
Whit Monday, 143, 144.
Whitsuntide, 181, 199.
Whittaker, Rev. William, 271.
Wilberforce, 178.
Wild, Samuel, 121, 123, 124.
Wilkinson, William, 52, 73, 233.
Willey, The Shake, 285.
Williamson, Miss, 195.
Wilson, John, 212, 224, 234; Richard, 24; Thomas, 199; William, 204.
Windsor, 211.
Windmill, The, 281, 301, 302.
Wolfenden, Rev. J., 202, 203.
Wonnacott, Rev. James, 247, 255, 271.
Wood, Duffield, 203; Dean, 81, 86, 89, 90; Farnley, 21, 81, 83, 205, 220, 227; Middleton, 60, 91, 215; Soothill, 67; Tamar, 274; Tom, 144.
Woodlands, The, 82, 33, 307.
Woodchurch, 24, 29, 126, 136, 180.
Woodcock, Rev. Henry, 193, 271.
Woodford, 2 9, 268.
Woodhead, Joseph, M.P., 271.
Woollen Manufacturing, 12.
Woollen Trade, The, 76.
Wool Scouring, 284.
Woolsorting, 284.
Worcester, 143.
Wordsworth, Thomas, 83.
Wordsworth and Maskell, 80, 204.
Wormald, John, 42.
Worrall, Benjamin Hale, 202, 203.
Wortley, 4, 27, 34.
Wright, Miss, 174; Thomas, 170.
Wyke, 27, 51.

Y

Yarm, 21.
Yates, James, 284.
York, 2, 18, 20, 21, 22, 24, 26, 58, 59, 60, 139, 177, 179, 180, 186, 216, 270.
York, Archbishop of, 79.
Yorkshire, 22, 59, 126, 147, 148, 159, 178, 215, 299.
Yorkshire, Coalfields of, 27; High Sheriff, 22; Nonconformists of, 19; Romans in, 60.
Yorkshire Magazine, The, 270.
Yorkshire, Old, 168, 270.
Yule Log, The, 137, 140.

Z

Zoar Particular Baptist Chapel, 210.

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